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VOLUME VIII.

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1910.

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ERRATUM.

The Jubbal Tributary States (Ráwin and Dhadi) are placed after their Suzerain and not at the end of the book as mentioned on page 5 of the Introduction.

CONTENTS.

INTRODUCTION

TO THE

GAZETTEERS OF THE SIMLA HILL STATES.

The Simla Hill States, twenty-eight in number, occupy an area of about 4,800 square miles. On the south they are bounded by the Pinjor tahsil of the Patiála State, Sirmúr State (till 1890 included politically among the Simla Hill States), and the Ambála district; on the west by the Hoshiárpur and Kángra districts; on the north by Mandi and Suket States and Kulu; and on the east the main Himalayan range divides Bashahr from Tibet and Garhwál. About three-fourths of the total area of the Hill States are occupied by Bashahr, which lies on either bank of the Sutlej. All the other States lie to the south (left bank) of that river. General description.

The river and mountain systems of the Simla hills have been described in the Simla District Gazetteer. For geology reference may be made to the same work, and for botany to "Flora Simlensis" by the late Sir Edward Collett. Rivers and mountains.

The forests of the tract are its most valuable asset as well as its most interesting and picturesque feature. The deodar (cedrus deodara; vern. *kelu*) grows at elevations between 7,000 and 8,500 feet, and is seen at its finest in the forests of Bashahr, Jubbal, and Tarhoch. Large areas in these States, and in Balsan and Kumhársain, are covered with forests in which the *ráo* or Himalayan spruce (abies Smithiana) predominates. This handsome tree grows to a great height, but its timber is inferior and almost unsaleable at the present moment. As a result many huge trees are to be seen "girdled" and left to die to make room for other more profitable species. The *ráo* extends to a higher elevation than the deodar, as does the *pand-ráo* (picea Pindrow), a slightly more valuable wood. The blue pine or *kail* (pinus excelsa) is often mingled with the deodar, while on hill slopes from 2,000 or less to 6,000 feet high the *chil* (pinus longifolia) is in many places the most distinctive tree. Of the two the *kail* produces the better timber. The edible pine (pinus Gerardiána) is common in Bashahr. The seed of the *chil* is often eaten roasted, and is sometimes mistaken by European travellers for the edible pine nut. Forest trees.

Of oaks the one found highest is the *kharsu* (quercus semicarpifolia), which often grows above the range of pines. The *mohru* (quercus dilatata), which grows at a slightly lower elevation, is one of the most valuable fodder trees in the higher hills. The leaves are stripped once every three years. Both the *kharsu* and the *mohru* bear a fruit eaten in times of scarcity. The *bán* (quercus incána) is used extensively for making charcoal. It also provides stout rafters, and hard wood for making oil presses.

The walnut tree (juglana regia, vern. *akrot*) is common. The rhododendron (*brás*) thrives in several varieties. A pigmy variety found at very high elevations is popularly believed to cause the headache really due to rarefaction of the air, and the flowers rubbed on the temples are supposed to be a cure for it.

Fruit trees.

Of fruit trees the peach (amydalus Persica, vern. *aru*), the nectarine (vern. *mandla aru*), the Himalayan apricot (armeniaca vulgaris, vern. *jaldáru*), the greengage (prunus domestica, vern. *alúcha*), and the wild pear (pyrus variolosa, vern. *kainth*) are the commonest. Apples and pears are sometimes grown. But the native of the Simla hills is not a successful fruit-grower, and will cut down a fruit tree without scruple to make an axe handle. The cherry, raspberry, blackberry, barberry, strawberry, medlar, and edible fig are to be found in the more remote tracts, but are practically ignored by the native.

Trees in the lower hills.

In the lower hills, the bamboo grows extensively. The *shisham* (dalbergia sissu), *sál* (shorea robusta), *bor* (ficus Indica), *pipal* (ficus religiosa), and *sambhal* (cotton tree) are also found. The mango tree is common, but bears fruit of poor quality.

Wild animals.

The more remote forests abound with panther and Himalayan Black Bear (ursus torquatus, vern. *bhálu*). The latter do considerable damage to crops, often destroying whole fields of buckwheat or maize, and will even enter houses in search of food. Their skins sell for a rupee or two in the villages, and a leopard skin fetches about twice as much. Leopards (*bágh*, *baghéra*, *mirg*, *lakkar baghá*, etc.) are a constant menace to flocks browsing on the uplands. The only valid protection against them are the fierce dogs kept by all who own cattle. One such dog, protected by an iron-spiked collar, will often put a leopard to flight. Snow leopards are shot in Bashahr, and their skins sold in Simla. The Brown Bear is found on the snowy hills

of Bashahr, but is rare. Hyenas are not uncommon, and wolves are met with in the States adjoining the plains.

The Burrhel (ovis burrhel, vern. *wa*) is found at elevations over 10,000 feet in Bashahr. The Serow (nemorhaedus bubalinus vern. *aimu, será*) is much commoner, and is known to frequent the higher hills near Simla. The Goral (cervus goral; vern. *ghoral, ghol*) and the musk deer (*kastura* or *mushknafa*) are found throughout the tract. The Sambur (cervus unicolor, equinus) sometimes wanders up to the Pabar valley, and temples in the little State of Rawin are full of Sambur horns. The Ibex is found in the higher portions of Bashahr. Its horns are considered peculiarly appropriate for the adornment of temple walls and gables. The *Tahr* is abundant in the Rohru tahsil of Bashahr. In some villages the front walls of the houses are hung thickly with horns of this species.

The wild pig is the animal most carefully preserved, as a rule, by the Chief, when he is a hunter. In Bághal, Biláspur and Nálagarh pig are numerous and destructive to crops.

Hares are common and are found up to 8,000 feet.

The white-crested pheasant (*kukra, kalsa, kalesha, kalij*) is common between 5,000 and 10,000 feet. The *koklas* and *chir* pheasants are slightly less so. The *monál* is found above 10,000 feet particularly on the Chor mountain and on the hills above Nárkanda. The Chor is a haunt of the Himalayan snow cock (tetraogallus Himalayensis, vern. *jer monál*). *Chakor* are common, especially in the hills to the north of Jubbal. Black and grey partridges and jungle fowl are found throughout the valleys and the lower hills. In the winter woodcock are often seen in the valleys of Nálagarh, Biláspur and Bághal. Duck frequent the rivers all the year round. Pochard have been seen on the Giri (4,000 feet) in June. Game birds.

The Giri is well-stocked with *mahseer* (barbus tor) of moderate size. The fishing has been poor of late years. The upper reaches of the river are continually poisoned, dynamited, and netted. The Pabar contains larger, but apparently fewer, *mahseer*. It is full of *bachwa* (pseudentropius garna). There are very large *mahseer* in the Sutlej, but the peculiar colour of the water renders angling unsatisfactory. Fair sport is to be got in the Gambhar near its junction with the Sutlej. All the rivers Fish.

and streams hold the so-called Hill or Indian trout (barilius bora) and the Sutlej, Pabar and Giri contain *goonch* (bagarius Yarrellii). In the Sutlej the natives use the cast net chiefly for fishing, but also angle for *mahseer* with paste. In the shallow streams the fish are driven into narrows and killed with sticks. On the Pabar nooses are attached in numbers to strings, laid across the river at short intervals, and efforts made to drive the fish upstream into them.

Rain and snow.

The States do not keep regular meteorological records. The monsoon rains are heaviest between the south east corner of the region and Simla. They diminish to the south-west and north-east of this line. They are practically spent before they reach the northern portion of Kanáwar in Bashahr, and this tract has a very light summer rainfall. Nearer the Tibetan border a continuous wind blows, driving dust or dry snow and stunting the vegetation.

The snow line varies with the locality and is lower on the north than on the south side of the hills. Snow has been known to fall as low as Biláspur, but it seldom lies for more than a night below 5,000 feet. The Chor peak, 11,892 feet, is covered between December and May. On the higher hills to the north the snow melts below 15,500 feet in July on the southern slopes. The passes in the snow hills are open between May and July, and again in September and October. The highest passes are only open for the short time between the rains and the first autumn snowfall.

Earthquakes and floods.

The earthquake of 6th April 1905 did considerable damage in parts of Bashahr, but comparatively little elsewhere in the States. The town of Rámpur-Bashahr was wrecked and a subsequent shock in Feburary 1906 laid many houses newly rebuilt in ruins. But there was no loss of life.

In 1803 an earthquake caused a landslip in Bhajji, which dammed the Sutlej for some weeks. A lake, several hundred feet deep, is said to have been formed. The bursting of the dam was signalled systematically down the banks as far as Biláspur by firing of matchlocks. This saved many lives. Several villages and the entire town of Biláspur were swept away. A fable in the history of Náhan and Jubbal States points to a similar damming of the Giri river, with the result that the old town of Sirmúr was obliterated.

Prior to the Gurkha invasion the history of the Hill States for many generations appears to have been one of continuous petty warfare between two or three of the larger States, with the suzerainty over the smaller States one of the prizes of victory. Biláspur was constantly at war with Nálagarh and Kángra, Bashahr with Keonthal and Kulu, Keonthal with Sirmúr, Sirmúr with Garhwál. Neither the States nor their bickerings had any influence on the history of Northern India as a whole. There are practically no authentic records as to events previous to the commencement of the nineteenth century. It is said that the Gurkhas destroyed the archives of many States. When war was declared between the British Government and Nepal in 1814, most of the Hill States assisted the British forces to the best of their abilities in driving the Gurkhas from the Simla hills. At the close of the war the Hill States of to-day were formed in accordance with Government's decision to restore, as far as possible, the position of affairs existing at the beginning of the Gurkha occupation, with the reservation that the States were to be independent of one another and subject to the British Government. Garhwál is now attached as a dependencey to the United Provinces. Sirmúr was separated from the Simla Hill States politically in 1890. The following twenty-eight States constitute the Simla Hill States, and are placed in the succeeding pages in the order, in which their chiefs sit in durbár:—Biláspur (Kahlur), Bashahr with feudatories Delath and Khaneti, Nálagarh (Hindur), Keonthal with five *zaildárs* Koti, Theog, Madhán, Ghund, and Ratesh, Bághal, Baghát, Jubbal, Kumhársain Bhajji, Mahlog, Balsan, Dhámi, Kuthar, Kunhiár, Mangal, Beja, Darkoti, Tarhoch, Sángri, Ráwin, Dhádi.

History of the Hill States.

The following note on the dialects of the Simla Hill States has been specially written for the present work by the Rev. T. Grahame Bailey, Wazirabad:—

Language.

THE DIALECTS OF THE SIMLA STATES.

These dialects are so numerous that we cannot do more than indicate their general lines of resemblance. It will be convenient to work from West to East. Of the 22 dialects enumerated 18 are Aryan, the last four being Tibeto-Himalayan. The names in brackets show the districts in which the dialects are spoken.

Bilàspur. Bilàspur has six dialects : (1) North-East Biláspuri (north-east of Kumár Hati), practically identical with Mandeáli which is spoken throughout the greater part of Mandi and Suket ; (2) North Biláspuri (North of Kumár Hati), very like Mandeáli ; (3) West Biláspuri, with resemblances to Panjábi ; (4) Central Biláspuri (Biláspur town and surrounding district), somewhat like Panjábi ; (5) South-West Biláspuri, (S. W. of Biláspur town) ; and (6) Dami (E. and S.-E. of Biláspur town), both resembling Mandeáli and Kángri, but more like the former than the latter. West Biláspuri has a most remarkable future tense, *e. g.*, *karangrá* or *karang* (Central Biláspuri, *karangrá*)—" I shall do ", practically identical with the secret future of the criminal Sánsis. The Biláspuri dialects do not show much likeness to Kiúnthali.

Nálagarh. Nálagarh has two dialects : (7) West Nálagarh, almost identical with Panjábi ; and (8) East Nálagarh (including Mahlog State), a mixture of Hindi, Bagháti, Mandeáli, etc.

Bagháti etc. (9) Bagháti (Baghát, Beja, Kuthár, Bharauli) a dialect of Hindi (10) Kiúnthali (Arki, Kunhiár, Bhajji, Dhámi, Simla, Kiúnthal, Koti, Madhán Ghúnd, Balsan, Kotkhái, Darkoti), not unlike Bagháti, but much more widely spread, and influencing speech from Arki in the west to beyond Rohru in Bashahr and South Jubbal in the south-east ; (11) Kot Gurui (Sángri, Kumhársain, Kot Guru *i. e.* Kot Garh, North Khaneti), closely resembling the dialect of Outer Siráj in Kulu and that of Rámpur-Bashahr.

Characteristics of 9, 10, 11, (i) Nouns ; singular almost the same as plural, (ii) special feminine 3rd singular Pronoun, (iii) special Pres. auxiliary, for negative sentences ; (iv) changing *gho* to *goh*, *gha* to *gauh*, etc., etc., as *gohro*, horse ; *gauhr*, house. Bagháti greatly dislikes *h*. Some of these are rather widely spread between Simla and Chamba.

Jubbal. (12) Jubbal (Jubbal town and surrounding district) and (13) South Jubbal (south of Jubbal State). (12) and (13) are like each other and show Kiúnthali influence. They, especially (12), have frequently the strange change of *h* to the Urdu letter *"ain."* Thus *hona* becomes *o'no ; ghar, gau'r*.

Kochi. (14) to (18). Dialects of West Bashahr all called Kochi. These have a general inter-resemblance, but may be divided into Northern and Southern dialects, the Northern resembling Kot Guru, and the Southern Kiúnthali.

North ; (14) Rámpúri, (from Kot Guru to Saráhan), like Kot Gurui. (15) dialect of Surkhuli Garh *pargana* of Rohru tahsil, in grammar like Kot Gurui, but in vocabulary more like (17) Rohru.

South ; (16) Bághi (S. and E. of Bághi, south of the range), like Kiúnthali. (17) Rohru (Rohru, and surrounding district), like Kiúnthali but less so than Bághi. (18) Kuári spoken in the few villages of the Dodra Kuár district, 20 miles due east of Rohru on the United Provinces border, is rather a district dialect, with some traces of Kiúnthali influence.

(19) to (22) Tibeto-Himalayan dialects of upper Bashahr. Kanauri is divided into three distinct dialects, (19) Lower Kanauri (from Sahåran to beyond Paunda), (20) Central Kanauri (further up the Sutlej river to beyond Chini), and (21) Upper Kanauri (still further up into the Tibetan area). I have not studied (21), but (19) and (20) are intensely interesting dialects having a Mundá substratum, and bearing a general resemblance to Kanáshi, spoken in the village of Malána in Kulu, and to the four dialects of Lahauli in British and Chamba Lahul. They have a few Aryan loan words. (22) Tibetan, a dialect of Western Tibetan, spoken in the east of Bashahr near the Tibetan border. **Kanauri.**

NOTE.—Fuller details of some of the dialects mentioned above will be found in brief grammars by the present writer of Bagháti, Kiúnthali, Kot Gurui in the Appendix to the Simla District Gazetteer, of Mandeáli (Appendix, Mandi and Suket Gazetteer), and of *Kángri* (Appendix, Kángra Gazetteer). These grammars, together with Outer Siráj and other grammars, are reprinted in Royal Asiatic Society Monograph, No. 12, "The Languages of the Northern Himalayas."

The Gazetteers.

The Gazetteers of the States are necessarily incomplete, owing to the absence of records and to other difficulties in the way of gathering information. Very valuable assistance to the work of compilation has been given by Mián Durga Singh of the Kotkhái family, and by Pandit Tika Rám Joshi of Koti. The former has acted as Government Manager or Settlement Officer in almost all the principal States. The latter was for some years Private Secretary to the Rája of Bashahr, and is Rájguru to the Keonthal and Koti States.

1.—BILASPUR STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Physical Aspects.

Section A.—Physical Aspects.

Situation and extent.

Biláspur lies between 31° 12′ and 31° 35′ and 76° 26′ and 76° 58′ E. It has an area of 448 square miles and a population of 90,873.

Name.

The State was originally known as Kahlúr, after a fort of that name, built by Rájá Kahal Chand, sixth of his line, and called after himself Kot Kahlúr. Rájá Díp Chand who succeeded to the *gaddi* about 1653 A. D. founded Byáspur, the present capital, in honour of Byásji; hence Biláspur.

Boundaries.

Biláspur or Kahlúr is situated on both banks of the Sutlej, in a tract where the river, breaking away from the middle ranges of the Himalayas, threads its way through the valleys of the lower hills. It is bounded on the north by the States of Mangal, Suket and Mandi, on the west by the Districts of Kángra and Hoshiárpur, on the south by the Nálagarh State, and on the east by the Baghal State.

The Trans-Sutlej tract.

The country to the north and west of the Sutlej resembles that of the north-east of the Kángra District. A large portion of it is undulating, or slightly hilly, and between 1,500 and 2,000 feet in elevation, but there are four well defined ridges which rise to an elevation of from 3,000 to 4,000 feet, and have a general direction from north-west to south-east. Commencing from the south-west there are the Naina Devi *dhár* on the left bank of the river, and the Kot-ki-*dhár*, the Janghár *dhár* and the Tiun *dhár* on the right bank.

The Cis-Sutlej tract.

To the south-east of the Sutlej the country is altogether mountainous, and is an offshoot from the higher hills. The elevation rises in one place to over 6,000 feet, that of the Sutlej being about 1,500 feet. The two principal ranges here are the Bandla *dhár* and the Bahádurpur *dhár*, which run parallel to one another from the north to south, the latter being the easternmost. On the highest point of the Bahádurpur *dhár*, 6,164 feet above sea level, stands the Bahádurpur fort, and further south, where the range extends into Nálagarh, the Maláon fort. The slopes of both ranges are generally steep and their upper parts sometimes precipitous.

Rivers.

The Sutlej passes through the middle of the State from east to west with a large bend in the centre, and divides it into two approximately equal parts, that on the right bank being termed *Parla* (trans) and that on the left *Warla* (cis). These divisions have in recent times been utilised for the formation of tahsils, ***Parla*** becoming Ghamarwin tahsil, and *Warla* Biláspur tahsil.

CHAP. I, B. — History. Fauna and Flora. Climate.

The fauna and flora are those of the Lower Punjab Himalayas. Leopards, pig, and barking deer are common. Tigers frequented the lower hills until some thirty years ago.

The climate is temperate; snow rarely falls, and in summer the heat, though sometimes considerable, is less than that of the plains.

Section B.—History.

Sources.

The early history of Kahlúr is taken from a "Banswára," compiled under the direct supervision of the late Rájá Híra Chand. It was drawn up by men of learning in the State, who were given access to such family and State records as existed, and, though no doubt the earlier chapters contain more mythology than historical fact, the work is both useful and interesting. It was finished and printed at Biláspur in Sambat 1939 (1882 A. D.)

Origin of the ruling family.

The ruling family of Kahlúr claims descent from Sissapal, a hero of the Mahabharata, who reigned in Chanderi to the south of Rájpútána. Hence they are known as Chandel Rájpúts. The story runs that Hari Har Chand, the seventieth of his line, succeeded to a diminished heritage, and encouraged by a dream in which the goddess Jowála Mukhi appeared to him, sought his fortune at her shrine in the Kángra valley. His youngest son, Govind, was given the kingdom in the Deccan, while four sons came in search of adventure with their father.

The tourney at Nadáon.

The Rájá of Kángra met the pilgrim army at Nadáon, and the retinues of the two Chiefs held a friendly tournament, in which the Southern knights were successful. The Rájá thereupon arranged a tent-pegging contest for the following day, and promised his daughter to the man who succeeded in taking a certain peg. This peg was in reality the trunk of a tree. Sabír Chand, the youngest son of the Chanderi king, entered the lists, promising the bride to his eldest brother Bír Chand. The day broke inauspiciously and a terrific storm raged. Sabír Chand, losing control of his horse, was killed, and the deception practised by the Kángra chief was discovered. A battle ensued, and the Kángra forces were defeated. The Kángra Tikka and Hari Har Chand were both among the slain.

Rájá Bír Chand, (697—730 A. D.)

Bír Chand, Kabír Chand and Ghambír Chand, the surviving princes retreated to the shrine of Jowála Mukhi, where the presiding goddess, in reply to long and earnest supplication, promised each of them a kingdom. In fulfilment of her prophecy, Kabír Chand wandered to Kumáon, and was adopted by the Rájá of that State; Ghambír Chand took possession of Chamba; and Bír Chand, the eldest, seized Jhandbari now in Hoshiárpur District. Inspired by a dream vouchsafed by Naina Devi in whose service he had raised a shrine, he gradually evicted the local Thákurs, called Rahnds,

and carved out for himself the kingdom of Kahlúr. He waged many wars during his reign of 3 years, and subjugated no fewer than fifteen neighbouring states. But he was ultimately checked by the Rájá of Sirmúr, with whom he was glad to make peace and agree to a boundary between the kingdoms.

CHAP. I, B.

History.

Rájá Bír Chand (697—730 A. D.)

Rájá Kahal Chand, the sixth of the line, built Kot Kahlúr, and the State subsequently derived its name from this ancient citadel.

Rájá Kahal Chand (894—902 A. D.)

Káhn Chand, the eleventh Rájá, had three sons—Ajít Chand, Ajai Chand, and Tegh Chand. On their father's death these attacked and dispossessed the neighbouring Brahman Thákur, Handu, of his kingdom. Ajít Chand was installed in his place and founded the present ruling dynasty of Hindúr, now called Nálagarh after its later capital. Ajít Chand succeeded his father. Ajít Chand and Ajai Chand had different mothers, and it is sometimes said that Ajai Chand was the elder of the two. According to an account given in the Nálagarh Gazetteer, the brothers spent the latter portion of their lives at war with one another.

Rájá Káhn Chand (1057—1099 A. D.)

Sangár Chand, sixteenth of the line, was remarkable as the father of ten sons, seven of whom were the ancestors of as many Rájpút families, which still hold *jágírs* in Biláspur.

Rájá Sangár Chand (1197—1220 A. D.)

The subjects of the State first showed their insubordinate temper, proved by frequent rebellions throughout its history up to the present date, during the rule of Megh Chand, son of the last named Rájá, whom they exiled into Kulu. He reinstated himself with the help of the "Emperor of Delhi" (presumably Shams-ud-Din Altamash).

Rájá Megh Chand (1220—1251 A. D.)

Abhaisand Chand, 21st Rájá, harried a Muhammadan force advancing from Delhi to Anandpur, and was subsequently trapped and murdered by the Generals of a relieving force. His death, however, was avenged by his son after a battle lasting several days.

Rájá Abhaisand Chand (1302—1317 A. D.)

His grandson, Rattan Chand, had a more pleasant connection with the Court at Delhi, for he distinguished himself by slaying a lion, which was distressing the suburbs of that city. For this feat he received a reward of a lakh and a quarter rupees from the Emperor.

Rájá Rattan Chand (1355—1406 A. D.)

Gyán Chand, 27th Rájá, quarrelled with the Muhammadan Governor of Sirhind, and being defeated in battle was forced to embrace Islám. He married the Governor's daughter, whose descendants are now the only landowning Mussalmans in the State. Gyán Chand's tomb is still shown at Kiratpur, now in the Hoshiarpur District.

Rájá Gyán Chand (1518—1555 A. D.)

Bikram Chand, his son by his Hindu wife, only won his inheritance by battle with his Mussalman brothers. He abdicated during his lifetime in favour of his son Sultán Chand, who had in his turn to fight for the kingdom with his own half-brothers.

Rájá Bikram Chand (1555—1593 A. D.)

CHAP. I, B.
History.

Ráját Kalyán Chand (1600—1636 A.D.)

Sultán Chand's son, Kalyán Chand, invaded the territory of the Rájá of Suket, whose daughter he had married, and was there slain. His son, Tára Chand, attempted to avenge his father, but with only partial success.

Rájá Díp Chand (1633—1665 A.D.)

Díp Chand, son of Tára Chand, succeeded in 1653 A.D. He was a man of religious tendencies, and so evil were the omens at his succession, that he removed his capital from Sunhani to a place on the Sutlej, close to which were a shrine of Rangnáth Shiva and a cave of Byásji. Here he founded the present capital of the State, which was first called Byáspur, a name subsequently corrupted to Bilåspur. He assisted the Emperor Aurangzeb in his Attock campaign and received, as a reward of his services, a *khillat* of five lakhs and a *sanad* authorising his suzerainty over no less than 22 States including Kulu, Kángra, Kotlehr, Mandi, Suket and Chamba. But on his way home from the imperial army he was poisoned at Nadáon by the Rájá of Kángra.

Rájá Bhím Chand (1665—1692 A.D.)

The Miáns, whose influence on the subsequent history at the State has been at times so troublous, seem first to have arisen to power during the reign of Díp Chand. On his death they claimed the throne for one of their own number, Mának Chand, and with the help of the Rájá of Kángra attacked the rightful heir, Bhím Chand, then a boy of fourteen. Bhím Chand, however, gained a signal victory over the combined forces, an exploit which was the first of a brilliant series of successes in the field of arms. He defeated the Rájás of Bashahr, Mandi, and Kotkhái. In alliance with Guru Govind Singh he defied the imperial authorities at Kángra, and overcame Alif Khán, the Governor, in battle at Nadáon. But the closing years of his life he spent as a *fakír* after abdicating in favour of his son, Ajmer Chand, who became the 35th Rájá in 1692 A.D.

Rájá Ajmer Chand (1692—1738 A.D.)
Rájá Deví Chand (1738—1778 A.D.)

Ajmer Chand reigned for over forty years and was at war for most of that time. His son, Devi Chand, introduced the payment of cash tribute by his feudatories and of these the Banswára gives the following list :—

			Rs.
Rana of Bághal, annual tribute		... ...	1,000
Rana of Baghát,	do.	... ...	1,000
Rana of Keonthal,	do.	... ...	3,000
Thakur of Beja,	do.	... ...	100
Thakur of Mangal.	do.	... ...	100
Rana of Bhajji,	do.	... ...	700
Rana of Mahlog,	do.	... ...	700
Rana of Dhámi,	do.	... ...	300
Rana of Kuthár,	do.	... ...	100
Rana of Kotkhái,	do.	... ...	300
Rana of Kunhiár,	do.	... ...	100
Rana of Balsan,	do.	... ...	200
Rana of Nehra,	do.	... ...	200

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The same authority states that all these principalities became independent in 1790 A.D. with the exception of Mangal. Devi Chand was a contemporary of Nádir Shah, and, coming into collision with his forces, was taken prisoner, but was subsequently released on payment of ransom.

Rájá Mahán Chand (1778—1824 A. D.)

Devi Chand was succeeded in 1778 by his son, Mahán Chand, then a child. The latter, when he came to man's estate, waged war with the Rájás of Nálagarh and Kángra, and the Sodhis of Anandpur. He was first aided by the Rájá of Sirmúr, and subsequently called in the Gurkhas to help him, thus giving that warlike race a footing in these hills, which they maintained until expelled by the British. To the Sikhs he lost Dhár Kot, which became a British possession after the overthrow of the Sikh power, but was restored to Rájá Híra Chand in 1867.

Rájá Kharak Chand (1824—1839 A. D.)
Rájá Jaggat Chand (1839—1850 A. D.)

Rájá Kharak Chand, son and successor of Mahán Chand, left no heir, and the throne passed to Miàn Jangi, afterwards known as Rája Jaggat Chand, who was a grandson of Mián Shakt Chand, second son of Rájá Ajmer Chand. One of the widows of Rájá Kharak Chand pretended to have given birth to a son eight months after his death, and stirred up a rebellion, which Mián Jaggat Chand succeeded in quelling with the aid of the British Government.

Rájá Híra Chand (1850—1882 A. D.)

Jaggat Chand was succeeded by Rájá Híra Chand in 1850, whose prosperous and kindly reign of 32 years is still remembered as a golden age. He was assisted by a Wazír of exceptional ability, Mián Bhangi, Purgnia, who organised the administration in a very complete and efficient manner.

Rájá Amar Chand (1883—1888 A. D.)

Amar Chand, son of Híra Chand, succeeded in 1883, but only lived for five years. His son, Rájá Bijai Chand, came to the throne in 1888, and is the present Chief.

Rájá Bijai Chand (1888—).

In 1901 the Rájá began to have trouble with his Miáns, and disorders of all kinds cropped up. Eventually in 1902 he withdrew to Benares, and refused to return to his State. Government accordingly stepped in and appointed as manager Rái Sáhib Amar Singh, a Tahsildar of the Jullundur Division. Under his administration order was restored, a regular Settlement carried out, and the State generally organised on the lines of a British District. The Rájá returned in 1908, and resumed control with Rái Sáhib Amar Singh as Wazír. There is at present no direct heir to the throne.

Section C.—Population.

Census figures.

The population according to the census of the past three decades has been as follows :—

1881	86,564
1891	91,760
1901	90,873

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Population.

The present average of density is 683 per cultivated square mile, and 201 per square mile on the total area.

Villages and cultivation.

There are 992 villages, 133 square miles of cultivation, and 318 square miles uncultivated.

Bilάspur.

There are no towns. Bilάspur, the capital, is beautifully situated above the Sutlej, and around a stretch of level sward nearly a mile in length. There is a small bazar. The palace and other State buildings stand above the river; while the slopes of the opposite hill are dotted with the thatched, but substantially built, residences of Miáns and well-to-do *zamindârs*.

Tribes and castes.

The Kanet tribe preponderates and holds 45 per cent. of the cultivated area. Brahmans hold 24 per cent., and Rájpúts 16 per cent. Other tribes are Ráthis, Gújars, a few Jats, Chamárs, Kolis, and the usual artisan classes.

Kanets.

There are said to be about eighty sub-divisions of Kanets in this State, the more important being Noiru, Maliáru, Dodhwalu, Bhadogu, Dalgawál, Kotwál, Dagsechi, Jabliáni, Sahreli, and Kasoli. Some of these claim to be illegitimate descendants of various Rájás, *e.g.*, the Maliárus, whose ancestor is said to have been Tegh Chand, third son of Rájá Káhn Chand, eleventh Rájá.

Rájpúts.

The Rájpúts are a strong and relatively numerous section. They are nearly all of the Chandel tribe, and offshoots from the ruling family. They are usually classified as Kahlúria Miáns and Chandlas. The former are those who are descended from Rájás belonging to more or less historical times, and are called Ajmerchandias, Tárάchandias, Kalyánchandias, and Sultánchandias, after the Rájás from whom they are sprung. The Chandlas are other Rájpúts, whose connection with the ruling family is more remote, though as a rule clearly traceable. Their families are named according to the villages held by their founders and are as follows:—

Barhiál, descended from Rájá Udai Chand (1133-1143 A.D.). Darol, Chandwál, Singhwál, Ghewál, Nanglu, Meghpuria, Rajáda, Bacholar, Kanhiáru, Ráipuria, Doklu, descended from Sangár Chand, the 17th Rájá, and Manjheru descended from Miàn Mithu, brother and Wazír of the 23rd Rájá, Narindar Chand, whose younger son Nandu founded another Chándla family, the Badhiátu.

The Kahlùria Miáns do not touch the plough, but, with the exception of the Ajmerchandias, engage in agricultural work. Their women are *pardah-nashín*. The Chandlas plough their land themselves and are otherwise lax in the upkeep of their ancestral customs. They are accused of permitting widow remarriage, but their women do not work in the field.

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Ráthis.

The Ráthis of Biláspur are believed to be the descendants of degenerate Rájpúts and Kanet mothers. They marry their girls to the inferior classes of Rájpúts. Their sub-divisions are Mahrani, Baroti, Bendri, Dhuli, Bharol, Lohtri, Rajnál, Ghariál, Sin, Basahri, Ikthania, Tania, and Khariál.

Other tribes.

The other tribes need no special mention. There are a few Muhammadans, the descendants of certain Chandel Rájpúts, who were converted to Islam some generations ago, and some Barhais, Telis, Fakirs, etc.

Differences between the people of the upper and lower Hill States.

An account of the people of the Simla Hill States, their manners, customs, and religious observances, etc., has been given in the Simla District Gazetteer. This has been supplemented in the Bashahr Gazetteer with some further details relating especially to the inhabitants of the upper hills. There are certain minor distinctions between the people of the upper Hill States and those of the lower Hill States, which may be conveniently noticed in the Biláspur Gazetteer. The upper States are taken to be those to the north and east of Simla, and the lower States those to the south and west, that is to say, the States of Bilåspur, Nálagarh, Bághal, Baghát, Kuthár, Dhámi, Mahlog, Beja, Mangal, and parts of Keonthal and Bhajji.

Rájpúts.

The main tribes are the same. Rájpúts are of two classes, superior and inferior, as in the upper States. In former days the Rájpúts of the upper and lower States were chary of intermarrying with one another, each group considering itself to be superior to the other. This idea has now broken down.

Brahmans.

The differences between the Brahmans of the two tracts are described in the Simla District Gazetteer. The principal points are that there are two branches in each, the Shukals and the Krishans. In the lower hills the Shukals are divided into Sásani and Dharebar, and the Krishans into Achåraj, Bedwa and Pánda. The Sásanis are, generally speaking, strict and orthodox. They serve as priests to the higher castes, and are all nearly *muáfidárs* (holders of land free of revenue). They will not intermarry with any of the Brahmans of the upper States, not even with the Parsrámís. Sásani men will marry Dharebar women, but they will not give their own daughters to Dharebars. No Sásani will eat food cooked by a Dharebar. The Dharebars are the priests of the Kanets, and practise all their peculiar customs, such as *rit*, widow remarriage, etc. They plough the land and are not, as a rule, *muáfidárs*. In fact, their wearing of the *janeo* is practically the only thing, which distinguishes them from the Kanets.

The Krishan sub-divisions are also found in the higher States. In the lower States the position of the Acháraj is slightly better than in the upper States, and that of the Bedwa somewhat worse. The Pándas, who worship the evil stars Ráhu, Ketu and Sanichar, are thought little of everywhere.

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Kanets. Marriages.

There is some variety in the habits and customs of the Kanets of the upper and lower hills.

It is usual for all Kanets of the lower States to marry their first wife in regular form according to the Shástras, and only to employ the *jhájra* and other customary ceremonies for subsequent marriages.

In the upper hills, if a man marry by *karewa* or by *rit* payment a pregnant woman, the offspring, if born in his house, is considered to be his, and, if an heir, succeeds to his property. In the lower hills such child belongs to its actual father. Similarly, if a wife in the upper hills leaves her husband, returns to her father's house, and there becomes pregnant, the child is held to be her husband's, if he has not taken *rit* and so divorced her. In the lower hills the child is illegitimate in any case.

Birth ceremonies.

After births the four *gontrála* feasts are held in the lower hills, whether the child is a boy or a girl, although Kanets observe no particular dates for them. Being Sudras, their period of impurity lasts, strictly speaking, for thirty days, but the last *gontrála* often takes place on any day after the fifteenth from the date of the birth.

Death ceremonies.

After death the Kanets of the lower hills perform the *kiria karm* in regular form. The corpse is burnt on the day of death. There is no band of musicians, and proceedings do not wear the air of gaiety, which they do in the upper hills. Only a single drum is beaten, while the corpse is being carried to the burning ground. The sacrifice of a goat to end the period of mourning takes place after sixteen days. The prescribed *shrádhs* or offerings to the dead are performed at the proper intervals.

Religion.

Popular religion has the same character all over the hills. In the lower States, too, the act of worship means to the ordinary Kanet the propitiation of a capricious and possibly mischievous power. But the personalities of the deities are slightly different here. The important *deotas* are fewer in number, and are usually Shiva, Káli, or Vishnu in their proper form. Certain other gods, major and minor, are found in the lower, but not in the upper hills. Some of these are briefly noticed below.

Guga Pír.

Guga Pír has a little shrine in almost every village in the lower hills. His cult is universal in the eastern Punjab, and requires no description here. One of many accounts is contained in the Kángra District Gazetteer.

Narsing Bír and Deo Sur.

Narsing Bír, the women's god, is worshipped both by men and women. A description of this deity also will be found in the Kángra Gazetteer (p. 100). But in the lower Simla Hills a greater than Narsing Bír is Deo Súr, who seems to possess the same attributes. He is said to be the master and Narsing Bír his servant. He is

Narsing Bír and Deo Súr.

universally accepted as the deity of the women of the lower hills. A large fair is held in his honour in the month of Jeth at Sairi in Patiála on the Simla-Sabáthu road, to which women gather from far and wide. The ritual performed consists of the women sitting in rows while a drum is beaten. During the drumming they sway their heads about from side to side, and when it stops they sit still. This is evidently a representation of the tremors caused by the entering in of the spirit of the god, such as takes place at the *baithak* of Narsing (*see* Kángra Gazetteer). A similar fair on a larger scale, which lasts eight or nine days, is held at Joharji, also in Patiála, in November. It is supposed that any woman who has become a devotee of Súr and fails to attend one of these fairs will be visited with misfortune. Like Dewat Siddh, Súr is worshipped on the first Sunday of the month.

Lakhdáta.

The saint Lakhdáta is reverenced. Festivals in his honour are given sometimes by villages and sometimes by individuals. These last two or three days and are often wound up by a wrestling match. It is for some reason common for supplicants to vow a wrestling match to Lakhdáta, whose proper name, by the way, is Sakhi Sarwar Sultán. He, too, is worshipped by Hindus throughout the east of the Punjab.

Dewat Siddh.

Another deified being with many followers is Bálak Náth or Dewat Siddh, whose home is near Chakmoh in the Kángra District close to the Biláspur border. The Kángra Gazetteer relates the origin of this cult, and the following variation has been furnished for the present work:—

Bálak was a Sanyási boy endowed with magic powers, who was born at Girnár in Káthiawár. He made many pilgrimages and eventually wandered to Talái in Biláspur, where he became a cowherd. One day by the tank, from which the place derives its name, he met a band of Jogis, whose *mahant* or leader was a Náth. Bálak entered into a disputation with this man, and the two agreed to see which was the most powerful miracle-worker. The Náth threw his scrip for Bálak to fetch and Bálak brought it. Bálak then threw his stick, but the Náth could not bring it back. The Jogis seeing a greater than their greatest endeavoured to persuade Bálak to become one of them, and, when he refused, wished to detain him by force. Bálak fled and jumped into the tank followed by the Náth. Both disappeared but were seen a little later to emerge from a cave in a hill about three miles off near Chakmoh. The Jogis went to the place, but when they got there the two had once more vanished and were never seen again. In course of time the cave became sacred, and Bálak and Náth worshipped as one deity under the name Bálak Náth or Dewat Siddh.

The commonest symbol of Dewat Siddh are stones marked with the impress of human feet. These are to be seen in most villages, and in some places alongside every house. Prayers and offerings are made to Dewat Siddh on the first Sunday of each month. A large loaf is made and distributed among the worshippers. A favourite type of offering is a small pair of wooden

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sandals. Frequently a silver charm is hung round the neck of a child in the name of Dewat Siddh, and worn by him till the day of his death.

The Haripur Guru.

The Haripur Guru, mention of whom will be found in the Mahlog State Gazetteer, is regarded with veneration in most of the lower Hill States. He is an honoured guest at the Durbar on all ceremonial occasions, and receives gifts and offerings in abundance from the common folk.

Temples.

Temple buildings in the lower hills resemble those in the plains. There are no *thairis* in the larger villages as in the upper States, but *chabútras* to Káli are erected on the hill tops.

Sacrifices.

Sacrifices are rarer. There are no *shánds*, and the only festival at which animals are sacrificed is the Dasehra when goats and buffaloes are offered to Káli. At ordinary times worshippers at a shrine or temple with a special object in view kill a goat, but never when the god is Vishnu.

Shivrátri.

The Shivrátri ceremony, described in the Bashahr Gazetteer, is not practised in the lower hills. The people content themselves with offering a *lota* of milk in the god's temple. No food is given to relatives.

Superstitions.

The superstition regarding the use or disposal of milk by the owner of the animal which gives it, does not exist in the lower hills, but a devout *zamíndár* will not drink or use the milk of a newly-calved cow, until he has made butter of the beestings and presented it to his *deota*.

Jathera.

There is no equivalent to *newa* and *páp*. The *jathera* of the plains, a little shrine erected to the memory of some notable ancestor, takes the place of the *páp ká chautra*, but in this case the influence of the departed is thought to be benevolent, not mischievous. On any day auspicious to the family, such as the birth of a child, a Brahman is taken to the shrine, prayers are offered, a lamp lighted and incense burnt.

Sati stones.

The *sati* stones, which mark the places where widows have been burnt with their husbands, have a somewhat more sinister significance. The spirit of the woman is supposed to be capable of inflicting injury on her descendants, and these propitiate her with prayers on the Sankránt and on auspicious days.

Oaths.

Oaths are of the same description, and are equally respected all over the hills. The *gatti* oath sworn in a temple against the authority of an official is called in the lower hills *cháwal*.

Fairs.

At religious fairs the images of the *deotas* are carried about in palanquins, but on such occasions in the lower States there is no dancing by the worshippers, and little or no drinking compared with what takes place up above.

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Population.

General characteristics.

The people of the lower hills eat less meat than those of the upper hills. Their dress too is different. Instead of long woollen coats, trousers and caps, they wear short cotton *kurtas*, *dhotis*, and turbans. But in most other respects, in character and disposition Kanets are the same all over the hills.

The goddess Deomati.

In Bilåspur the ruling family has a special goddess of its own, the deification of a pious Ráni of olden times, named Deomati. This lady was one of two widows of Rája Shib Chandar of Chanderi, and she was persuaded not to become *sati* at her husband's funeral, because she was with child. But having borne her son, brought him up and placed him on the *gaddi* she proceeded to perform what she believed to be her duty to her husband's memory, and immolated herself upon a funeral pyre. A handsome temple at Bilåspur contains her image and daily offerings are made. On the occasions of festivals, harvests, births, marriages, etc., all members of the Chandel family make special offerings of cash, clothes, etc. A similar temple to this goddess exists in Rám Bashahr in the Nálagarh State.

The Naina Devi temple.

But the most notable place of worship in the Bilåspur State is the temple of Naina Devi, situated on the hill of that name which rises some 3,000 feet above the sacred town of Anandpur in the Hoshiárpur District, and which is so conspicuous a feature of the landscape viewed from the plains country of Rupar and Una. The temple was built by Rája Bír Chand in the eighth century. According to a legend Naina, an Ahír, to whom the accession of Rája Bír Chand had brought peace and protection, was herding cattle on the flat summit of a hill above Jandbhári, when he observed that his cows were giving their milk to a white stone. He informed the Rája, who proceeded to the spot, and there found a beautiful image of the goddess Durga close to the stone. A temple was forthwith erected, and called Naina Devi after the Ahír.

This temple stands on the very summit of the hill above a small bazár, and is reached by a long flight of stone steps. Until lately it was impossible to climb the hill otherwise than on foot, but recently a bridle road has been made. The *pujári* of the temple keeps a visitors' book for European visitors, and this in 1905 contained only about a dozen names spread over a period of some thirty years.

Guru Govind Singh's sacrifice.

The story goes that Guru Govind Singh, before embarking on his campaign against the Turk, came up to Naina Devi to seek the countenance of the goddess to his enterprise. He brought with him a Brahman of Benares, famed for his piety and learning, on whose advice a burnt offering (*hom*) was made of many tons of *ghi*, sugar, etc. The fire was kept burning for months, until at last the goddess appeared. The Guru was terror-stricken, but managed to present his sword, which the goddess touched, and then disappeared. The Brahman pronounced the interview satisfactory, except for the

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Guru Govind Singh's sacrifice.

fact that the Guru had shown fear at the sight of the goddess. This defect could only be removed by the sacrifice of one of the Guru's sons. The Guru was willing that this should be carried out, but the mothers of his four sons all flatly refused to give up any one of them. A compromise was eventually made by the sacrifice of one of the Guru's followers and when this was completed the goddess appeared once more and promised the Guru that his sect should prosper.

Naina Devi fair.

A fair is held at Naina Devi in August, which is attended by large crowds of pilgrims from the plains. Small fairs are also held on both the *Naurátrás.*

Rangnáth Shiva fair.

Another important religious fair is that of Rangnáth Shiva held in Biláspur town in May. The temple of this deity is believed to be extremely old.

Jhanda fair.

The fair held at the Jhanda temple in the village of Bolar some ten miles east of Biláspur, is also largely attended. It takes place on the first of Hár. Jhanda was the principal man of the Noiru section of Kanets, and was deified after his death.

Annual cattle fair.

The Nauléri, or annual cattle fair, is held at Biláspur for four or five days in April. A good trade is usually done. Bullocks and other cattle are brought from Nálagarh and the neighbouring parts of Patiála State and of the Ambála and Hoshiárpur Districts, and sold to the *zamíndárs* of Biláspur, Suket and Mandi States, and of the adjoining villages of the Kángra District. The State gives prizes, and no sale fees are charged. The occasion is made an excuse for racing, wrestling and other amusements.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

Agriculture

Soils.

Most of the cultivated soil is of the kind known in the plains as *rausli*, a light and somewhat sandy soil. This is intermixed with patches of stiff clay (*dákar*). Neither description is naturally more than moderately fertile. The *zamíndárs* themselves generally use the dual classification of irrigated (*kulhant*) and unirrigated (*bákhal*). This was adopted and extended in the recent Settlement, irrigated land being divided into two classes, first and second, and unirrigated into two groups, *andarli* (land close to the village and so well manured) and *báharli* (land at a distance from the village). The latter of these is sub-divided into first and second class.

Agricultural population.

Fully three-quarters of the population are dependent on agriculture. Kanets are the most successful. Rájpúts and Brahmans are less painstaking. Ráthis are industrious, but their results are inferior to those of the Kanets.

Labourers.

The principal agricultural labourers are Juláhás, Chamárs, Kolís, and Dúmnás. These either work as *kámas* by the month, or as *chhakus* by the day. In the former capacity they receive one rupee or one rupee four annas a month and their food and clothes; in the latter they are given two seers of grain and one meal a day. The village artisans, blacksmiths, barbers, basket-makers, etc., get eight seers (*pakka*) of grain at each harvest from their employers.

Agriculturists as labourers.

It is a favourite practice for Kanets and other agriculturists to take service as labourers for three or four months in the year, and these usually go to Simla for the summer, where they earn good wages.

Autumn crops.

The *kharíf* or autumn is the principal harvest, and maize the chief crop, this being grown on 39·28 per cent. of the cultivated area. It provides the staple food of the people. Rice is produced on both irrigated and unirrigated lands to the extent of 10·69 per cent. of the cultivated area. This crop is usually exported for sale. A little sugarcane and ginger is grown on the best lands, and *kulath* (dolichos uniflorus) is sown on the inferior *báharli* lands, the average extent being 11·56 per cent. of the cultivated area.

Spring crops.

The most important *rabi* crop is wheat with a percentage on the cultivated area of 28·07. Most of the produce is exported. Gram and wheat and gram mixed are also grown. Poppy is cultivated in a few villages of the Bahádurpur *pargana* and is not taxed as yet.

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Agriculture

System of cultivation.

There is nothing peculiar about the method of cultivation. Most fields can be ploughed, though some of the *báharli* lands have to be dug up by hand. Seed is scattered broadcast (*chhatta*), except in the case of rice, which is first sown in a nursery and then transplanted. Ninety-five per cent. of the cultivated area is wholly dependent on the rainfall, which amounts to about 50 inches in the year.

Sales and mortgages of land.

In the recent Settlement sales of land were found to amount to 3,484 *bighas*, or 0·76 per cent. of the cultivated area, and mortgages to 51,965 *bighas*, or 11·35 per cent. The average price in either transaction is Rs. 34 an acre. Sales and mortgages are only valid, if sanctioned by the Rájá, to whom *nazarána* is payable at the rate per cent. on the price of Rs. 6-4 in the case of sales, and Rs. 5 in the case of mortgages.

Indebtedness of the cultivators.

The unsecured debts of the *zamíndárs* are said to be heavy. The creditors are mostly *sáhúkárs* of Biláspur or Anandpur, and the debts consist mainly of compound interest accumulated on old loans.

Cattle.

The State possesses an indigenous breed of cattle, which differs considerably from the ordinary hill kind. The animals are slightly larger; the heads and horns are coarser, and the face longer. The ear assumes a more depending position, and the hump, although small, is more developed than in the Pahári breed. The quarters are short, the croup sloping, the tail whip-like and finished off with a tuft of black hair, and, generally speaking, the animals are flat-ribbed and lacking in barrel. The line of the back is very straight and well adapted for pack purposes; there is a slight rise at the croup of an inch or two, after which it slopes badly and the tail is set on low down.

Colours are very variable, white, black, dun, red, or flecked. Labánás use these beasts a great deal for carrying salt. The cows give from two to three seers of milk, and the price of a full-grown animal of either sex is from Rs. 10 to Rs. 25.

Buffaloes, sheep and goats.

Buffaloes are numerous and of a good stamp. There is one to every two of the population. Large flocks of sheep and goats are also kept. Pasture is sufficient. Disease is rare.

Irrigation.

Five per cent. of the cultivated area is irrigated. The means are the ordinary hill *kuhls*. Most of the irrigation is cis-Sutlej in the Bahádurpur *pargana*.

Section B.—Rents, Wages and Prices.

Rents.

The usual custom is for owners to cultivate their *andarli* land themselves and let out the *báharli* land to tenants. Rent is nearly always paid in kind, the usual rate being one-third of the

grain. Half *batai* is rare, though three-fourths are sometimes taken. The share of the village menials is considered equivalent to twenty per cent, of the crop. Cash rents work out at an average rate of eight annas and seven pies per *bigha*. They are usually levied on inferior land only.

CHAP. II, C.

Forests.

Rents.

Section C.—Forests.

Forests.

The area of the Biláspur forests is 22,475 acres, or 7·8 per cent, of the area of the whole State. Excluding Bahádurpur, a forest containing *ban* (quercus incana) and a few deodar, the forests are of three types (1) *chil* (pinus longifolia) forests, (2) scrub jungle, (3) bamboo forest.

Chil forests.

The *chil* forests are usually found along the sheltered upper slopes of the main ridges at an elevation of 2,500 to 4,000 feet, but some are found lower down, and two forests are situated on the banks of the Sutlej at about 1,500 feet. Nearly all are pole forests with trees of the upper classes scattered throughout the crop. The latter are generally mal-formed, all well shaped trees having been felled by the right-holders. Only one forest, Badhághát, contains large trees, and these are not very numerous. The growth is generally fairly good, but reproduction is poor, perhaps owing to excessive grazing.

Scrub jungles.

Scrub jungles contain a great many species, of which the most important are *shisham* (dalbergia sissoo) and *tun* (cedrela toona). These occur at low elevations, generally in or near cultivated lands and a good many *shisham* are found on the banks of the Sutlej.

Bamboo forests.

The most important of the bamboo forests are those covering a large portion of the northern slope of the Naina Devi ridge. There are two main varieties of bamboo (dendrocalamus strictus)—the small, *khirri*, and the large, *báns*. A third species called *nál báns* (bambusa vulgaris) is extensively cultivated by the *zamindárs*, a few clumps being found near most villages in the State. A large bamboo called *magar*, perhaps the bambusa balcoa, is also grown near villages but is less common.

Forest products.

The principal marketable products of the forests are *chil* timber, bamboos, and *baggar* grass. The latter is found in Naina Devi and is used for making ropes, rafting timber, and thatching. Timber and bamboos can be floated down the Sutlej and its tributaries, the Gambar and Sir *khads*. The Sirhali and Sukkar *khads* can also be utilised in the rains. The other produce is exported by land. The markets for the sale of timber are Doráha and Phillour; for bamboos Naila, Rupar, Doráha, and the large towns in the plains generally; for *baggar* grass Naila; and for fuel and minor produce Anandpur and the neighbouring villages in the Hoshiárpur district.

CHAP. II, G. Means of Communication. Minerals.

Section D.—Mines and Minerals.

There are practically no minerals of any value. Iron has been found in Loharra forest in *pargana* Rattanpur, but an attempt to work it some thirty years ago was not a success. Slates are quarried here and there, but are coarse and inferior.

Section E.—Arts and Manufactures.

Leather work.

In Biláspur small boxes are made in leather, curiously and neatly embroidered with horse-hair and filaments of peacock quills. This kind of work is not found elsewhere nearer than Nepal, and it is supposed for that reason to be a relic of the Gurkha occupation. With this one exception the State possesses no indigenous industry of any note.

Section F.—Commerce and Trade.

Trade.

The State has no mart of any kind. Grain, ginger, turmeric and *ghi*, are exported to Simla, Anandpur and Rupar, and cloth, brass vessels, etc., imported. But there is no special trade.

Section G.—Means of Communication.

Communications. Roads.

Much has been done of late years to improve communications and there are now 104 miles of road in the State fit for camel transport. Details of these are as follows:—

Serial number.	Description.	Number of miles.	REMARKS.
1	Dehar to Namol ...	13	At Dehar is a bridge over the Sutlej, which is crossed by the main road from Kulu through Mandi and Suket. This is a new road which shortens the distance of this bridge from Simla considerably.
2	" to Sawárghát ...	26	Part of the main road from Kulu to Nálagarh and Rupar. There are rest-houses at Biláspur (half way) and Sawárghát.
3	Biláspur to Namol ...	13	Continues on to Arki and Simla from Namol. Rest-house at Namol.
4	Rájpura to Bhajun ...	7	Leaves the Biláspur-Namol road between the 5th and 6th milestones, and from Bhajun enters the Bághal State, and eventually reaches Sabáthu.
5	Brahmpukhar to Jhanda	2	A short branch road.
6	Biláspur to Haritiliangar	21	Continues to Hamírpur and Kángra. Sutlej is crossed by a bridge between miles 4 and 5. Rest-house at Ghamarwin, 11th mile.
7	Chár to Talai	17	Branches off from the preceding road between miles 5 and 6, and goes to Barsar and Kotlehr *ilákás* of the Kángra District.
8	Naina Devi to Bijai-nagar	5	A road recently constructed for the convenience of pilgrims going from Anandpur to Naina Devi temple.

CHAP. II, G.

Means of Communications.

Ferries.

In addition to the bridges there are thirteen ferries over the Sutlej. Boats are used on eight of them, and inflated skins on the remainder.

Postal.

There are branch post offices at Ghamarwin and Biláspur, and a daily post goes by runner between the two places, and between Biláspur and Simla.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Division.

CHAP. III, B.

Civil and Criminal Justice.

General.

The Rájá is the supreme head of the present administration, over which he exercises a general controlling agency. Subordinate to him is the Wazír in whose hands rests the practical management of every department.

Sub-divisions.

The State was anciently divided into twelve *parganas*. These still exist, but have no present administrative importance. They have been merged in the two tahsils as follows:—

Tahsíl Biláspur.—*Parganas* Biláspur, Bahádurpur, Rattanpur, Fattehpur, and Kot Kahlúr.

Tahsíl Ghamarwin.—*Parganas* Baseh, Bachertu, Gehrwin, Sunhani, Ajmirpur, Tiun, and Saryun.

Section B.—Civil and Criminal Justice.

Courts.

The Tahsíldárs and Náib Tahsíldárs have second and third class judicial powers. There is a Munsif who does the bulk of the civil work. The Wazir exercises the powers of a District Magistrate in criminal matters, and of a District Judge in civil. He also has supreme control in revenue matters, but all his orders and decisions are appealable to the Rájá.

Crime.

Crime is rare and is mainly confined to hurt, petty theft, trespass, and offences regarding women.

Litigation.

Civil litigation, too, cannot be called common, as the people adhere to the old custom of deciding disputes by a *pancháyat*, and no lawyers are allowed to practise in the State. Suits arising out of loans and disputes as to land are the most prevalent.

Jurisdiction of certain *jágirdárs*.

In former days, the Ajmirchandia Miáns used to decide all civil and criminal cases arising within their *jágírs*. They had no jails, but any person sentenced to imprisonment or confinement while under trial was turned loose with a heavy piece of wood called *káth* attached to his leg, which prevented him from walking easily. The Miáns took the fines which they imposed and one-fourth the value of civil suits. Their judicial powers were finally withdrawn by the present Chief.

British Law.

At present the law of British India is enforced throughout the State in every branch of the administration.

Registration.

There is a registration office at Biláspur, and deeds of mortgage and sale are freely registered by *zamindárs*. The Tahsíldár is the Sub-Registrar.

Section C.—Land Revenue.

CHAP. III, C.

Land Revenue.

General revenue system of former times.

Previous to the year 1863 land revenue was realised in kind. The yield of standing crops was appraised, and a third of the produce taken in kind as the share of the State, with the addition of certain cash demands. In the cases of some particular villages averages were struck and a fixed amount of grain recovered annually.

Measurements.

The basis of land measurement was the area which could be sown by a certain quantity of seed. The amount which could be sown with two *kachcha* seers was called a *patha* and twenty *pathas* made a *lakháo* or *ghumáo*. In accordance with the present measurement of 5·38 *bighas* to the acre a *patha* is equal to 3½ *biswas* and a *lakháo* to 3 *bighas* 12 *biswas*.

The unit of assessment was the *bháoli* which varied in different localities between 12 and 20 *lakháos*.

Revenue officers.

A Wazír was appointed to superintend revenue collections, and he was assisted by a number of subordinate officials. All these were remunerated by revenue-free grants of land, and they were entitled to levy free supplies and half-yearly cash payments (*lág*) from the villagers. Revenue officials were responsible for law and order in their respective charges and held judicial powers.

Method of assessment.

The method of assessment was as follows:—First, an appraiser (*sathoi*) accompanied by a *muharrir* and a peon visited each village to appraise the crop. Each *zamindár* paid two annas which the *sathoi* and the *muharrir* divided between them. The peon got Rs. 2 after several villages had been visited. Later on, the *kárdár* (official), *kothiálá* (officer in charge of the granary), *muharrir* and several peons came to take possession of the State share, which was either sent at once to the granary, or stored in the house of the headman. The party lived on free supplies and the *kothiálá* used to take one *patha* (2 seers *kachcha*) of grain from every *zamíndár*. Gujar villages paid their revenue in *ghi*. Some villages had to supply grass for the stables in addition to their revenue.

Theoretically this system was good, as the *zamíndár* paid according to the actual yield of his land, but in practice the people were subjected to incessant exactions, which resulted in their contributing nearly one-half instead of the authorised one-third of their produce.

Reforms of Rájá Híra Chand.

In 1863 Rájá Híra Chand adjusted his *pargana* boundaries, established five tahsíls and converted the revenue of most villages into cash. The previous *khálsa* demand had been equivalent

CHAP. III, C.

Land Revenue.

to Rs. 40,229, and this was now raised to Rs. 67,953 as follows :—

	Rs.
Cash revenue	47,636
Value of kind revenue	13,644
Value of *ghi*	1,674
Cesses	1,404
Miscellaneous demands	3,595
Total ...	67,953

The cesses were (1) *bathánga*, commutation fee for *begár*, the rate of which was not definitely fixed, and (2) *bhet sair*, a *nazarána* payable at the *Sair* festival (1st Asauj) by State officials and well-to-do subjects.

Miscellaneous demands were—

1. *Báchh*, a payment of cash in addition to grain in villages where the system of dividing the produce was still maintained.

2. *Lág*, an allowance to the Wazír and other revenue officials realised from every *khálsa* village.

3. *Khar*, commutation of the former supplies of grass.

4. *Jora-pawa*. Formerly the revenue officials of certain villages on the Naina Devi *dhár* had been supplied free with shoes by the Chamárs and with bed-posts by the carpenters. A cash payment called *jora-pawa* was now substituted.

5. *Kanál tamáku*, an impost of five annas a *kanál* on tobacco cultivation in addition to the ordinary revenue.

6. *Gharát*, a tax on water-mills varying from four annas to five rupees a mill per annum.

7. *Mutarfa*, an annual tax of four annas or eight annas on artisans.

8. *Bandha*, a tax of two annas a house levied on tobacco-smokers in Bahádurpur *pargana* and a few villages of Biláspur *pargana*.

Parganas Baseh and Bachertu.

In 1867 the *parganas* of Baseh and Bachertu, which were in the possession of the British Government, were handed over to the State. They lie on a spur called Dhar Kot, and had originally been taken from the State by the Sikhs in 1820. On the annexation

CHAP. III C. — Land Revenue.

of the Punjab, the *parganas* were treated as British territory. They were summarily settled in 1854 and a *jama* fixed as follows :—

	Rs.
Baseh	3,929
Bachertu	4,029
Total ...	7,958

They were restored to the State in 1867 in recognition of the good services rendered by Rájá Híra Chand, subject to the payment to Government of the annual land revenue demand. At the summary Settlement cesses had been fixed at Rs. 10-12-0 per cent. in addition to the land revenue. Rájá Híra Chand imposed an additional demand of Rs. 6-4-0 per cent. as well as *begár* and other customary dues.

1871. In 1871 a *patwár* cess of Rs. 3-2-0 per cent. was imposed on the whole State, and another cess, *jangshal*, a cash commutation of the old custom of taking half the skin of every dead animal for State accoutrements, etc.

1883—1888. In 1883 the revenue had risen to Rs. 1,09,523 including cesses and miscellaneous demands. The increase was due to more careful management, to the resumption of certain assignments, and to the reclamation of waste land.

Five years later this became Rs. 1,42,139 in consequence of further reforms introduced by Rájá Amar Chand. He commuted kind revenue into cash in several more villages, increased the rate at which kind revenue was valued, abolished *begár*, imposing instead a universal *bathánga* at 25 per cent. of the revenue, allowed large areas of forest and waste to be broken up, on which lands a heavy cess was imposed, instituted a new cess *páya* at Rs. 3-2-0 per cent. in lieu of the old custom obliging *zamíndárs* to sell grain to the State 25 per cent. cheaper than market rates, fixed the rate of *bhet sair* at 2 per cent. on the revenue, and levied a new tax on all menials at two annas a house.

Recent times. The present Rájá on attaining his majority reduced the *bathánga* from 25 to 18¾ per cent., andin 1902 just before the State came under Government management, revenue, cesses, and miscellaneous demands amounted to Rs. 1,41,593. In 1908 this had increased by Rs. 5,534 due to assessment of newly broken land, land held by *lambardárs*, conversion of grain into cash, and resumption of assignments.

The regular Settlement. The new Settlement was commenced in 1905 and is on the verge of completion (1908). It has been carried out in every respect according to the British system. The old revenue officials have been superseded throughout the State by trained *patwárís* and *kánúngos*. A cash demand of Rs. 1,70,000 is proposed, *plus* cesses at 25 per cent., all former miscellaneous demands being discontinued, except the taxes on water-mills and artisans and a

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Land Revenue.

grazing tax on goats. Rates have been fixed on the various kinds of soil and the results are as follows :—

Whether irrigated or unirrigated.	Name of soil.	Rate per *bigha* of 900 square yards.	Resultant revenue.
		Rs. a. p.	Rs.
Irrigated	*Abi*, 1st class	0 12 0	8,776
	Abi, 2nd class	0 10 0	7,534
Unirrigated	*Baráni dofasli* (*bákhal andarli*) ...	0 7 6	1,05,539
	Baráni ekfasli (*bákhal báharli*, 1st class).	0 4 0	31,081
	Baráni occasionally cropped (*bákhal báharli*, 2nd class).	0 2 0	10,487
	Ghásni (grass fields)	0 1 0	6,263
	Occupied waste	0 0 6	74
	Total	...	1,69,754

The summary incidence is five annas per *bigha*.

Cesses at 25 per cent. come to Rs. 42,500, but the actual amount is only Rs. 35,000 as *bathánga* and *bhet sair* cannot be realised from certain Brahmans and Rájpúts. The details of cesses are—

	Rs.	A.	P.	
Bathánga	12	8	0	per cent.
Road	2	0	0	"
School	2	0	0	"
Dispensary	1	0	0	"
Bhet Sair	1	8	0	"
Lambardár	5	0	0	"
Zaildár	1	0	0	"
Total	25	0	0	"

Assignments of land revenue.

Twenty-seven per cent. of the cultivated area is revenue-free, as recorded in the following statement :—

Description of assignment.	Total area.	Cultivated area.
	Bighas.	*Bighas.*
Assignments to Ránís and members of the Rájá's household ...	24,482	17,370
Jágírs of the Ajmirchandia Miáns	32,266	25,761
Jágírs of the 2nd class Kahlúria Miáns	12,402	9,215
Jágírs of other Rájpúts	28,957	21,462
Muáfis to temples	13,623	10,741
Charitable assignments to Brahmans	43,014	33,037
Other assignments	12,162	8,425
Total	1,67,906	1,26,011

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Land Revenue.

The Ajmirchandia jágírdárs.

The Ajmirchandia Miáns are the descendants of Rájá Ajmir Chand (1692 to 1738 A.D.). They have held their *jágírs* for over 150 years, but the sub-division of shares has not as yet become minute and most of the *jágírdárs* still derive an appreciable income from their assignments. They have no obligations except to present a small *nazarána* at the Dasehra festival and to render military and other service when called upon. None of them undertake agricultural work with their own hands.

Second class jágírdárs.

The second class Kahlúria Miáns are the Sultánchandias, Kalyánchandias and Tárachandias, mention of whom has been made already. Their families have multiplied, and with one or two exceptions the individual share of each *jágírdár* is extremely small. Many of them work in their own fields, but they do not touch the plough. They pay no *nazarána*, but are due to render service.

Chandla jágírdárs.

Other Rájpúts holding *jágírs* are mostly Chandlas. They, too, have suffered from multiplication and sub-division, and, because they plough their fields with their own hands contrary to the custom of their tribe, they have to pay a certain percentage of their *jágír* income as *nazarána* to the Rájá.

Rights, privileges, etc., of assignees.

The rights and privileges of all *jágírdárs* and their general status are at the present moment under investigation, so nothing can be said as to the perpetuity or otherwise of the grants. But probably, in accordance with the usual custom in the hills, the *jágírs* to Ránís, etc., and all *muáfis*, except those to temples, continue at the pleasure of the Rájá. Temple *muáfis* are usually maintained so long as the building is kept up, the Rájá having the power to appoint and dismiss the temple managers.

Begár.

Begár was originally of two kinds, regular and occasional. For regular *begár*, each *bháoli* had to supply one *begárí* who was on duty for at least one month in the year. There were one or two *betwáls* in every *pargana*, whose duty it was to collect *begárís*, and these were assisted by peons. The *begárís* had to collect grass, fuel, charcoal, etc., for the palace and other State requirements, furnish charpoy beds, build State houses and attend at Biláspur or the forts for general duty. Ordinarily the *begárí* got no remuneration of any kind for his services, but he was supplied with a daily ration, if he accompanied the Rájá or an official on tour, or if he was employed on building work.

Chandel Rájpúts, Bráhmans, and *parohits* (priests) were exempt from regular *begár*, and the Rájá could also, by special orders, exempt any other person or class of persons.

Occasional *begár* consisted of supplying fuel, grass, milk, charcoal, etc., on the occasions of marriages, funerals, or the tour of high officials.

CHAP. III, F.

Public Works.

Abolition of regular *begár.*

Rájá Amar Chand abolished ordinary *begár* in 1883, and imposed *bathánga* at 25 per cent. of the land revenue in commutation. Occasional *begár* was and is still continued, *begárís* being now paid three annas a day within the State and four annas a day outside the State.

As has been already said the present Rájá reduced *bathánga* to Rs. 18-12-0 per cent., and in the recent Settlement it has been again reduced to Rs. 12-8-0 per cent.

Nazarána.

The State derives a certain income from *nazarána.* This is levied on sales of land at the rate of Rs. 6-4-0 per cent. of the price and on mortgages at Rs. 5 per cent. If a landholder dies childless, his heirs within the fifth generation may succeed him, but if there are none such, the land escheats to the State and *nazarána* at Rs. 5 a *bigha* is payable by any one who wishes to get possession of it. Similarly five rupees a *bigha* are charged as *nazarána* on waste land broken to cultivation.

Marriage and death contributions.

No customary dues are levied in this State for the expenses of marriage and death ceremonies in the Rájá's family, but contributions are made on such occasions by the Rájá's own relatives.

Tax on gold washing.

A tribe named Daola earns a precarious livelihood by washing gold in the Sutlej, and other streams. If a man makes four annas a day he is considered to do well. In Baseh and Bachertu *parganas* the Daolas pay a fee of Rs. 30 a year to the State. In the rest of the State the custom used to be for the Daolas to give the senior Rání 6 *tolas* 8 *mashas* of gold a year, but nowadays they pay her a lump sum of Rs. 93 instead.

Section D.—Miscellaneous Revenue.

Opium and drugs.

Poppy cultivation is permitted throughout the State, but the crop is heavily assessed. *Charas* is imported from Kulu, Hoshiárpur and Simla free of duty. Retail vendors are licensed in the usual way.

Excise.

The State has three distilleries at Biláspur, Bagla, and Naina Devi. These are leased annually and the lessees can distil as much as they please, but are only allowed to sell to licensed vendors.

Income from miscellaneous sources.

The income derived from these and other miscellaneous contract fees is about Rs. 12,000.

Stamps.

Stamps are manufactured locally, both judicial and non-judicial. The procedure as to their custody and disposal is exactly the same as in British India. The annual income is about Rs. 1,200.

Section F.—Public Works.

Buildings.

Previous to the State being brought under management the palace erected by Rájá Amar Singh was the only public building of importance. During the last two or three years substantial stone buildings have been constructed for the hospital and school, new barracks and State stables have been built, and a large Durbár

Hall, called the Victoria Diamond Jubilee Hall, added to the palace. This is a memorial designed by the present Rájá to commemorate the Diamond Jubilee, but for various reasons its execution had to be postponed.

CHAP. III, J.

Medical.

Section G.—Army.

Army.

The State forces consist of eighty-five infantry and twelve sowárs under the command of a pensioned jamadár of the Indian Army. Two field guns and a band are attached to the infantry. The uniform is kháki, and the arms Martini-Henry rifles and bayonets. The men are chiefly Rájpúts. The Dogra regiments of the Indian Army obtain a few recruits from the same class.

Section H.—Police and Jails.

Police.

There are five police stations at Biláspur, Ajmirpur, Tiun, Talái, and Kot Kahlúr, with a *chauki* at Sawárghát. An Inspector is in general command of the whole force, which numbers 106, and consists of Bráhmans, Rájpúts and Kanets. There are five special town watchmen for Biláspur, and village *chaukídárs* have lately been appointed throughout the two tahsíls. Formerly these only existed in Baseh and Bachertu. The *chaukídár* is remunerated in kind, and gets five seers of grain every half-year from each house.

Jail.

The only jail is at Biláspur. It has accommodation for fifty male and eight female prisoners. A start has lately been made with the manufacture of durries, *nawár*, and cotton bags, with creditable results.

Section I.—Education and Literacy.

Education.

There are four schools in all. The Biláspur school has lately been raised to the status of Anglo-Vernacular Middle, and a Vedic Páthshála has been recently opened at the same place. Primary schools have been started at Ghamarwin and Attapur Bakhra. The average attendances are, Middle School 127, Páthshála 47, Primary Schools 90 each.

Section J.—Medical.

Medical.

The Biláspur dispensary is at present in charge of a Hospital Assistant deputed from Government service, and is well equipped. The new building has accommodation for in-door patients, both male and female.

Lund spring.

A spring, called Lund, in Dadrana, *pargana* Fattehpur, and close to Sawárghát bungalow, contains water of reputed medicinal properties. It is resorted to in May by people suffering from goitre and various other complaints.

2.—BASHAHR STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspect.

CHAP. I, A.

Physical Aspects.

Geographical Position.

Bashahr, the largest of the Simla Hill States, is situated between north latitudes 31° 6′ and 32° 4′ and east longitudes 77° 33′ and 79° 2.′ It is bounded on the north by Spiti, on the east by Chinese Tibet, on the south by Tehri Garhwál and the Raiengarh *pargana* of Keonthal, and on the west by Jubbal, Kotkhái, Kumhársain, Kotgarh, and Kulu. The State is about 84 miles long, with a greatest breadth of 62 miles on the eastern side, and a smallest breadth of 12 miles on the western side. Its total area is 3,820 square miles.

Mountains.

The greater part of Bashahr lies within the drainage area of the Sutlej river, which runs in a general direction from north-east to south-west, and has a total length within the State of about 98 miles. Two immense mountain chains bound the Sutlej drainage area on the north and south, both rising to snow-clad peaks from 16,000 to 21,900 feet in elevation. The chain on the south is the most western portion of the great central chain of the Eastern Himalayas, which may be said to terminate a little east of Saráhan. Near its termination a minor range starts in a south-easterly direction, and forms the watershed between the Pabar and Sutlej rivers. It is also the boundary between the Rámpur and Rohru *tahsils*, and, after leaving the State, continues in a south westerly direction through Simla as far as Subáthu. Another more important branch is that bounding the Baspa valley on the north-western side, which has many peaks with an elevation of from 18,000 to 21,000 feet.

The country is formed of a great mass of mountainous spurs with very precipitous sides jutting out in every direction from the main ranges, between which there are narrow ravines or small rivers with sheer banks. The Sutlej descends from about 7,600 feet, where the Teti stream joins it, to 2,800 feet a little below Rámpur, a distance of 73 miles, flowing almost the whole way between narrow cliffs, or steep mountain slopes, so that there is no open ground to speak of along its banks. The only level ground of any extent in Bashahr is in the Baspa valley at an elevation of from 8,000 to 8,500 feet.

Rivers.

The two principal rivers are the Sutlej and the Pabar. The latter has no tributaries of any considerable size. The most notable tributaries of the Sutlej are the Nogli, the Baspa, and the Spiti river. The Nogli joins the Sutlej from the south-east a few miles below Rámpur. The Baspa comes in from the same side about forty miles higher up. The beauty of the fertile Baspa

CHAP. I, A. Physical Aspects. Rivers.

valley has been frequently descanted upon. The Spiti flows in from the north-west in the extreme north-east of the State. Its valley is in contrast bleak and arid, but it has several large extents of cultivation.

Kanáwar and Kochi.

The upper or north-eastern portion of Bashahr is called Kanáwar, and the rest of the State Kochi. The boundary between Kanáwar and Kochi is the central chain of the Eastern Himalayas forming the south-western barrier of the Baspa valley as far as its termination, and from thence a stream called the Mangládd *khad*, which runs into the Sutlej east of Saráhan. The whole of Bashahr to the north of the Sutlej, and that portion on the south to the north-east of this line belongs to Kanáwar. The Kanáwar *parganas* are Siálkar, Shúa, Bhába, Parli Rajgráon, and Pandrabís north of the Sutlej, and Tukpa, Warli Rajgráon, and Athárabís on the south.

Subdivisions.

Of late years the State has been divided into three tahsils, Chini, Rámpur, and Rohru. Chini consists of most of Kanáwar and includes the *parganas* of Siálkar, Shúa, Rajgráon, Bhába, and Tukpa. Rámpur comprises the remainder of the Sutlej drainage area, and its *parganas* are Bághi, Mastgarh, Raik, Kanchhin, Dassau, Athárabís, and Pandrabís. The Rohru tahsil is that part of the State, which is drained by the Pabar and other tributaries of the Tons. It is separated from the other two tahsils by the watershed of the Sutlej and the Tons from the Shinka pass on the Tehri Garhwál border to the vicinity of Bághi, whence the boundary of the tahsil corresponds with that of the State. Rohru has eight *parganas*, Pandrasau, Náwar, Mandalgarh, Bhamburái, Rájgarh, Surkhli, Bathli, and Dodra Kawár.

Climate.

Along the valley of the Sutlej as far east as Wangtu and on the Pabar side of the watershed the rainfall does not greatly vary from that at Simla ; but beyond Wangtu the difference is considerable, the rainfall becoming less and less as Shipki is approached, so that the climate of upper Kanáwar is semi-arid. West of Wangtu the Sutlej valley has an annual rainfall of about 70 inches. At Kilba ten miles east of Wangtu this drops to 43 inches, and at Poo some twelve miles from the border at Shipki to 16 inches. Practically speaking the monsoon rains are spent before they reach Chini, and most of the rainfall is in the winter in the form of snow. During the summer months the heat is intense along the Sutlej, and in secluded valleys at low elevations. The Pabar valley too is hot, and travellers will find themselves plagued by an insect called locally *potu*, whose bite causes painful swellings, but whose range is fortunately confined to the Pabar side. Generally speaking the temperature of inhabited places is moderate in summer, and in the Kanáwar valleys the winters are comparatively genial.

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History.

Traditional account of the origin of ruling family

Not much is known of the history of the Bashahr State previous to the 19th century. According to one story the ruling family is descended from the celebrated Sri Krishan of Hindu mythology through his grandson Parduman, who came to Saráhan in order to marry the daughter of Rája Bavasa Deo (or Banasar). We are not told whether the marriage took place, but Parduman is said to have killed his prospective father-in-law and usurped his power. His capital was at Kamru in the Tukpa *pargana* of Kanáwar.

Another legend gives the ruling family a Brahman origin. Two brothers of that tribe came from Kanchanapuri in the "Dakkan" to visit the temple of Bhima Káli at Saráhan. The throne was vacant, as the last Rája of the line of Parduman had just died, and it had been agreed by the State officials, at the prompting of the goddess, that whosoever entered the palace gate at a certain time should become Rája. The younger of the two brothers happened to wander in at the right moment, and was promptly hailed by the people as their sovereign. His elder brother had to be content with the office of priest to the royal family and the village of Ránwi, near Saráhan, in *jágír*. The Brahmans of Ránwi are to this day spiritual advisers to the Rája and his family.

Of the two stories the former is more popularly favoured, and the present Rája claims to be the 120th descendant from Parduman in the direct line.

It is said that for sixty-one generations the Rája never had more than one son. The boy was brought up in a village until he was five or six years old, and was never seen by his father until after the first-hair cutting ceremony, the reason being an idea that if the father saw the son one or other of them would die. For the sixty succeeding generations the Rája has had sometimes two or even three sons, but as a rule only the eldest son had legitimate sons of his own. There is at present only one legitimate collateral family. It is descended from Pábar Singh, the second son of Rája Udai Singh, 115th from Parduman, and its present head is Narain Singh, *jágírdár* and *lambardár* of Kakrola in the Dassau *pargana* of Rámpur tahsíl.

The direct line is likely to become extinct, for the present Rája, Shamsher Singh, is seventy years of age, and his only legitimate son, Tikka Raghunáth Singh, C. I. E., died in February 1898, leaving an infant son, who died eleven months later.

The person of the Bashahr Rája is considered to be semi-divine and is worshipped by a considerable portion of his subjects, more especially by those who live in the remote parts of the State. The Kanáwaris believe that after his death he is reincarnated as the Dalai Lama.

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The reigning dynasty, whatever its origin, probably first rose to power as the head of a confederacy of petty chiefs or Thákurs amongst whom most of the present State of Bashahr appears to have been originally divided.

Rája Chatar Singh.

Rája Chatar Singh, the 110th from Parduman, is said to have been the first to bring under his sway the whole of the present area of the State. It seems that the three paramount powers in the Simla Hill States about this period were the Rájas of Bashahr, Biláspur, and Sirmúr, and tribute was levied upon the other smaller States or *thákarais* by each in turn according as he was the most powerful. Rája Chatar Singh is said to have been supreme in his own time.

Rája Kehri Singh.

Rája Kehri Singh, the 113th from Parduman, is described as the doughtiest warrior of the line. Many stories are told of him, and he is said to have been *Ajanuvaku* like the divine Rám Chandra, *i.e.*, he could touch his knees with his hands when standing upright. The following is the traditional account of how he obtained the title of *Chhatrapati* at the hands of the Delhi Emperor.

One of the Moghul Emperors, (it is not stated which), held a great durbar of the hill chieftains, which Rája Kehri Singh attended. When he appeared at Delhi, it was observed with some surprise, that wherever he went he was sheltered from the sun's rays by a small cloud in the shape of a *chhatra* or royal umbrella. The Emperor heard of the pheuomenon and summoned the Rája to the Diwán-i-Khás. On his attending, the cloud was seen to accompany him into the Imperial presence. The Emperor asked for an explanation, and the Rája naively answered that it was the favour of the gods and goddesses of his country, who wished to protect a hill man from the unaccustomed heat of the plains. The Emperor greatly pleased said "*O Rája Sáhib, áp ko khudá ke ghar se chhatra milá huá hai, is liye áp ko Chhatrapati khitáb diyá játá hai*". (Sir Rája, you have got a *chhatra* from the house of God and therefore the title of *Chhatrapati* is conferred upon you), and at the same time bestowed upon him a dress of honour.

Rája Kehri Singh is said to have reduced to tribute the Rájas of Sirmúr, Garhwál, Mandi, and Suket, and to have subdued the petty Thákurs of Keonthal, Kotkhái, Kumhársain, Balsan, Theog, Darkoti, etc. Besides this he forced the ruler of Tibet to enter into a commercial treaty with him, which is still in force.

Rája Rám Singh.

Rája Rám Singh, the 116th of the line made Rámpur his capital, and in his time began a series of disastrous contests with the Rája of Kulu, who, during this and the next two reigns, succeeded in wresting from Bashahr all the previous acquisitions of Rája Kehri Singh.

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Rája Ugar Singh.

But as a counterbalance Rája Ugar Singh, 118th of the line and the grandfather of the present Chief, is said to have taken by force of arms the *pargana* of Suhel, which he handed over as a gift to the Rája of Kumhársain, and to have maintained at the same time his suzerainty over that principality as well as over Keonthal, Kotkhái and Theog.

Gurkha invasion of Kanáwar.

From 1803 to 1815 most of Bashahr proper was held by the Gurkhas, who established a line of forts along the Hattu range, Hattu, Kurána, Bághi, Náwagarh, Sungri, Bahli, etc. Rámpur was sacked and all the State archives and papers destroyed. The invaders were not, however, successful in occupying Kanáwar. An attempt was made to reach the State treasure at Kamru, whither the young Rája had fled, but the Gurkha force was surprised by the Kanáwaris at Chholtu bridge, near the village of Chugáon (or Tholang) in the Rájgráon *pargana*, and severely handled in a night attack. This reverse and the difficulty of obtaining supplies obliged them to retreat. There is another story that Fatteh Rám, the Poári Wazír, handed over to the Gurkhas several strong boxes securely locked and filled with stones, saying that they contained the State treasure and that he had not been able to get the keys. The Gurkhas believed him, carried away the boxes without breaking them open, and did not discover the trick played on them until they had left the country.

Capture of Kirti Rána and his force.

After the British declaration of war against the Gurkhas at the end of 1814, the hill people generally were encouraged to make an attempt to drive out their oppressors. The Gurkha force occupying the Hattu range was under the command of Kirti Rána. The Bashahr troops were led by Wazírs Tikkan Dás and Badri Dás, and were reinforced at the beginning of 1815 by a contingent from Kulu. Kirti Rána was obliged to concentrate at Náwagarh, and was besieged there. Finding his supplies and water giving out, he attempted to retreat to Raiengarh, by way of the Chambi Dhár ridge, which runs southwards from Bághi. Hampered by his baggage and followers, and harrassed continually by the enemy, he made slow progress. After a few miles he was forced to halt for the night at Saráru ka Tibba, where he was at once surrounded. On the evening of the next day he surrendered to the Wazírs, on condition that the lives of his force were to be spared, and that they were to be handed over to the nearest British General. It is said that the treachery of Kirti Rána's Sirmúr, Garhwál, and Kumáon troops was largely responsible for the surrender.

Siege of Raiengarh.

The Bashahr army then proceeded to invest the fort of Raiengarh held by the Gurkha Commander Ranjur Thappa. They were thus occupied, in conjunction with the Jubbal troops under Dángi, Wazír, when Mr. Fraser arrived at Hátkoti with his expedition (May 1815). Mr. Fraser in "The Himalá Mountains" describes the fighting round Raiengarh as very innocuous owing to

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Siege of Raiengarh.

the cautious tactics of both sides. But he was much struck by a description given him by Tikkan Dás of a machine resembling a Roman catapult, which was shortly expected from Bashahr. This was made of strong ropes and beams of wood, and the most important part of the mechanism was a large tree, the recoil of which, when pulled back by the exertions of a hundred or two hundred men, discharged a heavy stone a considerable distance. The range was regulated by the size of the stone, and after a few experiments with stones of various sizes it was possible to hit the desired mark with great accuracy. It seems that such a machine was actually used in Bashahr for many years for siege purposes. It was called a *dhhing*, and its construction was the hereditary art of one family only.

The Bashahr army.

Mr. Fraser puts the fighting strength of the Bashahr army at 3,000 men, of whom 1,000 were armed with matchlocks and the rest with bows of split bamboo and bone-tipped arrows. He says that the only really trustworthy soldiers were the Kanáwaris, who for the most part carried matchlocks and hatchets. His remarks about the people of Bashahr proper are not complimentary.

Restoration of the State by the British to Rája Mohindar Singh.

On the final expulsion of the Gurkhas, the British Government by a *sanad*, dated 6th November 1815, confirmed Rája Mohindar Singh, the father of the present Rája, then a minor, in possession of all his former territories except Ráwin and Kotguru, or Kotgarh, which were kept as British possessions. The *thakarái* of Kumhársain was also declared independent of all but the paramount authority of the British Government. Ráwin had originally been a fief of Garhwál, but the eastern portion had been overrun by the Bashahris some time previous to the Gurkha invasion. It was retained for some years as a British possession, and then transferred to Keonthal in exchange for the land on which Simla now stands.

The retention of Kotgarh was due to the fact that it contained some good military posts, including the fort of Hattu said to be the key of the country for miles around. The tract originally belonged to the Rána of Kotkhái who made it over for management to the Rája of Kulu, because it was some distance from Kotkhái proper, and for this reason, and owing to the temper of the people, difficult to administer. The Rája of Kulu very soon ignored the rights of its proper owner, and incorporated Kotgarh with his own dominions, as a part of which it remained for ten years. It was then seized by Ugar Singh of Bashahr, who succeeded in killing the Rája of Kulu during the struggle for its possession, and then refused to give up the Rája's body to his relatives except on the condition that all claim to Kotgarh be withdrawn. The tract however only remained a part of Bashahr for a few months before the whole of that State was reduced by the Gurkhas.

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The translation of the *sanad* granted to Rája Mohindar Singh in 1815 runs as follows :—

Restoration of the State by the British to Rája Mohindar Singh.

"The overthrow of the Goorkha power in those hills having placed the countries freed from it at the disposal of the British Government, Lieutenant Ross, Assistant Agent, Governor-General, by virtue of instructions conveyed to him by General Sir David Ochterlony, K.C.B., A.G.G., etc., etc., etc., under authority of the Right Honourable Governor-General, confirms to Muhendra Singh, son of Rájah Oogur Singh, and to his descendants, the Ráj of Bushahr, the same in extent and boundary as on the death of his father in Summat 1868 (A.D. 1811), on the conditions and with the exceptions and restrictions hereafter detailed.

First.—The Government of Bushahr shall pay in Teghbundee, namely, as a contribution towards defraying the expense of the force maintained by the British Government for the preservation of the safety and tranquillity of the Protected Hill States, the annual sum of fifteen thousand Culdar Rupees, agreeably to the rate of exchange between the Bushahr and British currency that may exist on the days of payment at the nearest posts of British troops, in the three following kists or instalments :—

		Rs.
1.	Poose (December, January)	5,000
2.	Bysáck (April, May)	5,000
3.	Sáwun (July, August)	5,000

Second.—The Fort of Raeen Gurh, together with the District in which it stands, namely, the division of Raeen Pergunnah, situated on the left bank of the Pabar River; the pargana of Sundoch* together with the Forts of Seeleedan and Whurtoo therein contained, and the Fort of Agee in Kurangool, or another post in its neighbourhood, to be hereafter specified, will be retained by the British Government as commodious stations for its protecting force.

Third.—The Thakooraees of Dulaitoo, Kunitoo, and Kurangtoo having been virtually incorporated with the Bushahr Ráj several years previous to the Goorkha invasion, the same arrangements will exist with respect to them as under Rájah Oogur Sain, and the same assignments as made by him for the maintenance of the representative to their respective Thakoors will be continued. The Thakooraees of Kotegarh and Kumhársain are hereby declared independent of all but the paramount authority of the British Government.

Fourth.—In the event of war the troops of Bushahr will co-operate with the British Force on due requisition and in such manner as may be pointed out to him.

Fifth.—The administration of Bushahr will furnish begarees, when called on, for the construction of roads throughout their country."

The tribute of Rs. 15,000 per annum was subsequently reduced to Rs. 3,945, in compensation for the abolition of transit duties.

* Now known as Kotgarh.

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Reign of Rája Mohindar Singh.
Rája Shamsher Singh.

During the minority of Mohindar Singh the State was administered by the Ráni, his mother, and the hereditary Wazírs. The Rája on coming of age proved a weak ruler and the hereditary Wazírs had things pretty well their own way during the reign which lasted till 1850. In this year the present Rája Shamsher Singh, then a boy of eleven, succeeded to the *gaddi*. During his minority the State was first administered by Mansukh Dás, Wazír, as Regent, and then by Shám Lál, Tahsíldár of Núrpur, as Manager under the Agent for the Hill States.

Rája's behaviour during the Mutiny.

During the Mutiny of 1857 the Rája's conduct was open to considerable doubt. He kept back his tribute, offered no aid, treated officials travelling through his territory with discourtesy, and refused the ordinary supplies. Lord William Hay, Agent for the Hill States, proposed to send a force to Rámpur to coerce him, but there were no troops available. Consequently nothing was done until after the Mutiny, when Lord Willian Hay recommended that the Rája be deposed and the State taken under the direct management of the Superintendent, Hill States. This was not however deemed advisable by Lord Lawrence, and the Rája's behaviour during the Mutiny was overlooked.

The Dum.

In 1859 there was a species of insurrection in the State headed by Fatteh Singh, an illegitimate brother of the Rája's. It is generally alluded to as the Dum. Dum is a name given to any popular combination raised for the redress of special grievances, or for enforcing claims to certain rights. It is thus a public demonstration of discontent against the ruler, and has been known to occur before, and since, in Bashahr, and in other States too. The method of procedure appears to be for the malcontents to leave their homes and encamp on the hill side, refusing to return until their wrongs have been redressed. They seldom resort to violence, being content with the assurance that the apprehension of loss of revenue owing to the general abandonment of cultivation will induce the State officials to come to terms with them as soon as possible.

In the present instance the chief subject of protest was the cash assessment, which had been introduced by Munshi Shám Lál in 1854. This was unpopular because of the scarcity of coin in the State. Mr. G. Barnes, the Superintendent, Hill States, was obliged to proceed to Bashahr to settle matters, and as a result the old system of payment of revenue in kind was restored. Two other demands of the Dum were also acceded to, the removal of Paras Rám, *vakil*, who had been nominated as Superintendent of the State, although he was not a member of one of the hereditary Wazír families, and the restoration of the old rule under which only three Wazírs could be appointed. This ended the movement, which passed off without bloodshed, although the houses of a few unpopular officials were plundered.

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Since then the Rája for many years showed a preference for good living to the cares of State management, and the administration was practically left in the hands of the hereditary Wazírs, with anything but good results.

State administered by the Wazírs.

In 1877 the whole of the Bashahr forests were leased to Government for Rs. 10,000 a year.

Lease of the Forests.

In 1887 the Rája was induced to delegate his full powers to his only legitimate son Raghunáth Singh, who administered the State with some degree of success until his death in 1898. During this period the power of the hereditary Wazírs was practically extinguished.

Delegation of Rája's powers to Tikka Raghunáth Singh.

On the death of Tikka Raghunáth Singh, Government appointed Rai Sáhib Mangat Rám, formerly manager of the Kumhársain State, as chief Wazír with the same powers as had been wielded by Tikka Raghunáth Singh. The Rája has now practically nothing to do with the administration of the State. He has no direct heir, but he has recently adopted as his son Surendah Shah, brother of the Rája of Garhwál. Of his own sons, the only survivor, Padam Singh, is illegitimate.

Manager appointed by Government.

In the summer of 1906 the condition of affairs in the *pargana* of Dodra Kawár in the Rohru tahsíl necessitated the despatch thither of a force of police under the Political Assistant Commissioner, Simla. This tract formed part of the *zail* of Ran Bahádur Singh, one of the hereditary Wazírs, who, during the administration of Tikka Raghunáth Singh and subsequently, made several unsuccessful attempts to constitute Dodra Kawár an independent principality under himself. Ran Bahádur Singh was arrested and put on trial by Tikka Raghunáth Singh, but was released and restored to office on the latter's death by the Rája. He was afterwards arrested at the instance of the Superintendent, Hill States, and lodged in Simla jail for two months, until he undertook to pay to the State the revenue which he had appropriated. He ultimately died without having paid up in full. The *zamíndárs* of Dodra Kawár continued to defy the authority of the State, and refused to pay revenue, and as a consequence it became necessary to coerce them. The ringleaders were arrested and imprisoned, and then released on condition of furnishing security for future good behaviour, and for the regular payment of revenue.

Disturbance in Dodra Kawár.

Section C.—Population.

The following was the total population at each of the last three censuses:—

Population.

1881	64,422
1891	75,727
1901	80,572

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Marriage ceremonies.

Marriage rules are not so definite or so strict in the hills as in the plains. Certain degrees of relationship are however regarded as prohibited. Rájpúts, Brahmans, and the higher class Kanets will not marry within their own *got*. The ordinary Kanet will not marry a girl connected with him on his father's side in the seventh generation. Some make the twelfth generation the limit. All will marry connections on the mother's side beyond the third generation. The lower castes such as Kolis, Rehrs, etc., are said to prohibit marriage between parties connected in the fourth generation on the father's side, and to allow first cousins on the mother's side to marry. But it is probably more correct to say that these castes have no definite rules.

Sonárs and Náis will marry Kanet girls, but will not give their own daughters to Kanets.

The Kanets have many sub-divisions, and in some places there are supposed to be restrictions to intermarriage between certain of these. But these are gradually breaking down, and in Bashahr all classes of Kanets intermarry freely.

In the upper hills it is common for Brahmans, Rájpúts, Bánias and other trading classes to marry Kanet girls. Such marriages are in a sense regular, but the children of the union are considered of inferior caste to their fathers and are designated *sarteras*. It is not, however, uncommon for the descendants of a *sartera* to regain the status of his father after three or four generations. There are concrete instances of this in the case of some of the ruling families in the hills. A Rája or Rána has been succeeded by a *sartera* son, and the latter's descendants have in course of time been accepted in marriage by Rájpút families.

A man may marry as many wives as he pleases or can afford to keep. If he has more than one wife by regular marriage the first one married is considered the senior until a son is born, and then the mother of the eldest son is the principal wife and supreme in the household.

As a rule no girl is married before she is nine years of age. If a Kanet, she sometimes has a choice as to her husband, but in the higher castes the parents arrange the match, and the contracting parties have no voice in the matter.

Betrothals.

Betrothals are of two kinds. The orthodox form in accordance with Hindu ritual is *barni*. It is carried out through the priest and the barber. Clothes and ornaments are exchanged. The barber, priest, and servants of both families receive gifts, and a feast is given. The contract is rendered binding by the distribution of gifts, by the wearing by the girl of the clothes and ornaments sent, and by the painting of her forehead with *sandal*

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paste. The other form *sagai* or *sota* is adopted by the Kanets and lower castes. The father of the boy sends a few ornaments or a rupee or two to the bride's parent by the hand of a priest or a relation. If the presents are accepted and the messenger is offered and takes food in the girl's house, the contract is effected.

A betrothal may be cancelled, but the party, at whose instance, this is done, must repay the other all expenses incurred in connection with the ceremony.

When the bride's family is inferior to that of the bridegroom, *e.g.*, when a Ráná marries his daughter to a Rájá, he pays the bridegroom a sum of money called *bhatta* to make up the difference of status. Otherwise it is the custom among Kanets and the inferior Rájpúts and Brahmans for the bridegroom to buy the bride. There is no fixed price, but Kanets usually pay Rs. 60 and Kolis and other menials Rs. 40 or less. This is called *dhori*. Both *bhatta* and *dhori* are supposed to be spent in defraying the expenses of the marriage and are not appropriated by the bridegroom or bride.

Marriage customs.

There are three kinds of marriage ceremonies. First *biáh* or regular marriage in accordance with the Shastras. This needs no particular description, being the exception rather than the rule in the high hills. The other two forms *jhájra* and *gádar* or *paraina* are informal and unorthodox. The bridegroom sends one or two men to fetch the bride, who comes attended by a party of her own relations and friends. On arriving at the bridegroom's house a basket of wheat or rice, a *lota* of water, and a lamp are placed in front of the door, and the bride worships these and the threshold. Then she goes into the house and worships the hearth and Ganesh. In the *jhájra* ceremony the worship of Ganesh is essential. If this is dispensed with the ceremony is *gádar*. There is no other distinction between the two forms. The bridegroom, if well-to-do, gives a feast, which is attended by a representative of every house in the village, and fees of from four annas to one rupee are given to the priest, barber, musicians, and village menials. A poor man has no feast, but merely gives his bride a rupee to feed the people who have come with her. Three days later the bride's parents visit the newly-married couple bringing with them some food. This is called *múrapúli*. Three days after this the visit is returned, and the bridegroom, on entering the house of his parents-in-law, presents each with a *nazar* of one rupee, which is returned to him when he leaves. The return visit is called *danovar*.

In the upper hills it is usual for Brahmans, Rájpúts, Bánias, and the better class Kanets to have at least one wife by formal marriage. But the majority of Kanets and the lower castes only use the informal ceremonies. In the hills below Simla all Kanets are said to marry their first wife by regular ceremony, and to use the *jhájra* or *gádar* ceremony for any subsequent marriage.

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One other marriage tie may be noticed, that between a ruling chief or a high class Rájpút and his *khawás* wives. A *khawás* is generally more than a concubine, and she is always treated with respect in the palace, especially if she be the mother of a son. There are three classes of *khawás*. The highest is a Kanet maid-servant or attendant of a Ráni, who in the *phera* ceremony has accompanied her mistress in her seventh round of the fire. The second is a Kanet woman, who has been brought into the palace in order to be a *khawás*. In her case a ceremony similar to the *jhájra* is performed, as she enters the palace. The third is a palace servant, who has been taken as a concubine without any particular ceremony.

Divorce.

A *biáh* marriage is, strictly speaking, indissoluble. The *rít* system of divorce is applicable to *jhájra* and *gádar* marriage. *Rít* is the name applied to the value of clothes and ornaments given to the bride by her husband at the time of marriage, and it also includes the other expenses incurred by him on the marriage. A husband can repudiate his wife by taking away the clothes and ornaments given by him to her. If a wife wishes to leave her husband, the marriage can be annulled by the latter's acceptance of the amount of *rít* and a rupee, which is called *chhed karái* (lit. boring through). Sometimes there is an additional ceremony. The husband gives the wife a small stick, called *dingi*, to break. If she breaks it the divorce is complete.

A woman may be the *rít* wife of several men in succession, and many of the hill women are so. The custom of *rít* is practised in the upper hills by all castes except the highest class Rájpúts and Brahmans. Below Simla no ordinary Brahman will admit it, and the inferior Rájpúts are chary of so doing.

If a woman runs away with another man without her husband's consent, the latter is entitled to recover from the adulterer in the State court a penalty called *hárkarn*, which varies from Rs. 6 to Rs. 12, in addition to the amount of the *rít*.

Widow re-marriage.

Karewa or widow remarriage is recognised by all Kanets, and usually permitted by inferior Brahmans and Rájpúts in the upper hills. No special ceremony takes place. The second husband is ordinarily a younger brother of the first, but Kanets allow a widow to marry her late husband's elder brother.

When a widow's second husband is a stranger, it is usual for him to pay one or two rupees as *rít* to the first husband's family. This special *rít* is called *makhtal*. If a man died without direct heirs or near relatives and his widow wished to marry again, it was the custom formerly for the *makhtal* to be paid to the State.

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By remarrying, a widow forfeits all right to her first husband's property, which belongs to his sons, whether by her or by another wife. Her children by her first husband are generally supported in any case by the latter's brother, if any, whether he is her husband or not.

Polyandry.

Polyandry prevails in the greater part of Kanáwar and in some places in Rohru tahsil. There are two forms: (1) the higher, where the joint husbands are brothers, and (2) the lower, where they are not brothers. As a rule the former alone is found in Bashahr, but there are instances of the second. Occasionally two men, perhaps of different castes, and certainly not relations, will become *dharm bháis*, and share a wife, but in such cases the offspring is not admitted into the brotherhood of his father. Cousins sometimes have a joint wife. Half brothers often do. But generally speaking, the practice is for the joint wife to be shared by uterine brothers up to the number of six. If there are more than six brothers they get two wives. The following table gives the result of enquiries made at the census of 1901 respecting the extent to which polyandry is practised in Bashahr.

Caste.	Number of women having 2 husbands.	Number of women having 3 husbands.	Number of women having 4 husbands.	Number of women having 5 husbands.	Total.
Brahman	96	7	...	...	103
Koli	176	48	16	7	247
Jád (Buddhist Kanet)	7	...	2	2	11
Kanet	521	173	68	42	804
Lohár	29	...	...	...	30
Rájpút	13	...	...	...	13
Tarkhán	23	9	...	...	32
	865	237	86	52	1,240

Instances of a group of brothers marrying a group of sisters jointly is not unknown, and sometimes, if a joint wife is barren, her sister is brought in as a second wife.

The custom of polyandry is defended by those who practise it, on the ground that it prevents both over-population and subdivision of property in a country, where agricultural land is not

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sufficient for the needs of the inhabitants. It enables a family of brothers to get the full benefit of several sources of livelihood; one can cultivate the joint land, another breed cattle, a third engage in trade, and so forth.

Polyandry was in former days directly encouraged by the State through penalties exacted on partitions. When a set of brothers divided moveable property, one-half share of the whole was appropriated by the State, and divisions of immoveable property were refused official recognition.

With regard to the allotment of paternity to the children of a polyandric union custom differs in various parts of the hills. Among the lower classes in Bashahr the husbands sometimes cast lots for the children. But usually all the husbands are recognised as the fathers of each child, the eldest brother being called *teg babach* (elder father) and the others *gato babach* (younger father). For practical purposes of every-day life the eldest living brother is spoken of as the father of all the children born of the common wife. If the joint family is broken up for any reason the wife then names the fathers of the various children.

It sometimes so happens that one of several brothers sharing a wife takes a separate wife for himself. In this case the joint property must be partitioned, unless the new wife consents to be shared by all the brothers. If she refuses, she and her husband must go away and live in a separate house. The latter does not, however, lose his share in the original joint wife, although as a matter of practice she usually refuses to have anything to do with him.

Division of property among a polyandric group follows the rule of *jathong* and *kanchhong*, which is applied throughout the hills to inheritance and partition. *Jathong* means the right of elder and *kanchhong* the right of the youngest. Before the partition takes place a good field is given to the eldest brother and the ancestral house to the younger. The rest of the property is then divided in equal shares. The custom is probably attributable to an idea that the youngest son is too young to find a new home for himself, and that the eldest son is entitled to some recognition of his seniority.

The marriage ceremonies of a joint wife are simple. Sometimes the bride is waylaid and captured by her would-be bridegrooms. It is *de rigueur* for her to struggle and attempt to escape and, if she does escape, she is proud of the fact for the rest of her life. After bringing the girl to their house, the brothers send a deputation to her parents to settle and pay a price for her. After that the marriage ceremony is completed by the bride washing the feet of the bridegrooms, and the bridegrooms tying round their caps

pieces of muslin cloth called *paju*. Frequently the formality of capture is omitted, and proceedings are opened by the brothers or some of their friends going to the house of the girl's parents and paying a price for her.

As a whole the marriage tie in the hills is extremely loose. In many places, where polyandry is not openly recognised, it is common for a wife to cohabit freely with her husband's brothers, and it is said that this practice is not unknown among Brahmans and Rájpúts.

Inheritance.

Inheritance in the hills goes *per stirpes* and not *per capita*, and in every case the right of the children born from a regular *biáh* marriage is considered superior to that of all others. A well-to-do man may have four kinds of children, (1) by a formally married wife; (2) by a *jhájra* or *gádar* wife; (3) *sarteras* by an irregular marriage with a woman of lower caste than his own; (4) *jhátas*, *i.e.*, children by a purely adulterous connection. On his death the first class of children get in some places one-half and elsewhere two-thirds of his property. The remainder is divided among the other children in shares fixed by the members of the father's brotherhood. The *jhátas* as a rule become servants to the rest of the family and are supported by them, or else given a field or two and a small sum of money. The sons by the formal marriage, if Rájpúts or Brahmans, cannot eat or drink with, or eat food cooked by, the others, but Kanets are not so particular. If it is desired to divide the share obtained by any group of children this is done by the rule of *jathong* and *kanchhong* described above.

Birth ceremonies.

A child is usually born in the lower storey of a house. If the parents are well-to-do, a Brahman prepares the child's horoscope at the very hour of birth. Sometimes the horoscope is not prepared until two or three days later, and the ordinary *zamindár* often dispenses with it altogether. If the child is a boy, the four *gontrálas* or birth feasts are held at the usual intervals prescribed for the caste of the parents, and during the period of impurity (*sutak*) the mother remains in the lower storey, and nobody eats food or drinks water from the house except relatives and people of low caste. If the father be a poor man, he stops his business for three days after the birth and receives congratulatory visits from relatives, Brahmans, mendicants, etc., and distributes small presents. If he is well-to-do, these visits extended over eleven days, and the presents are richer. No particular notice is taken of the birth of a girl. Sometimes a small feast is given to Brahmans and the members of the brotherhood, but there are no *gontrálas*.

Tribes and castes.

Kanets form the bulk of the population. The residue is made up of Rájpúts, Brahmans, a few traders, and lower castes, of which Kolis are the most numerous, but which include Lohárs (metal workers), Turis (musicians), Nagálus (basket makers), Badháis (carpenters), Rehrs (herdsmen), etc.

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Rájpúts.

Rájpúts are usually agriculturists, and some are employed in the service of the State. As remarked in the Punjab Census Report of 1901, Rájpút society in the hills is in a state of chaos, and there are no reliable data, from which the origin of any particular sect or tribe can be ascertained.

Many of the hill chiefs are believed to be of Brahman origin, but nothing definite is known. The Gurkhas are said to have destroyed any authentic family records, which were in existence at the time of their invasion. All that tradition tells us is that the Mussulmán conquests forced several Brahmans and Kshatriyas to seek refuge in the hills, and that certain of these made themselves masters of various tracts of country. Most of the ruling families are very old. They call themselves Rájpúts, and have been known as such for many generations. Nothing certain can be said further, except that some families themselves say that they are descendants of Brahmans. Most of the non-ruling Rájpúts are cadets of one of the ruling houses. Their tendency is to fall away from the orthodox customs of their tribe, and after some generations to become *halbáhu* or ploughing Rájpúts, with whom the genuine Rájpúts will not hold any kind of social intercourse. Eventually they descend still lower, and are merged in the Kanet tribe. There are, however, instances of *halbáhu* Rájpút families regaining the status of full Rájpúts after a generation or two by abandoning their irregular practices and being careful about their marriages.

Brahmans.

The Brahmans of the Simla Hills have been described in the Simla District Gazetteer. Both the Gaur and Sarsut are found in Bashahr, the latter being the more numerous. We have here too the division of all Brahmans into Shukal, the superior priestly class, and Krishan, the lower ministrant class comprising such sections as the Bhat and the Acháraj.

Pujárís.

It might be inferred from the District Gazetteer account, that the *Pujárís* are all Brahmans of a third and lower class. This is not so. In certain of the larger temples the Brahman ministrants are no doubt termed *pujárís*, but the priests and custodians of the *deota* temples belong to the Pujárí caste, which appears to consist of Kanets, who have held the hereditary office of priest for many generations, and may include descendants from the old priestly families of the aborigines.

Maháajans and Khatrís.

Mahájans and Khatrís are immigrants from the plains and submontane districts and require no special description.

Bohras.

The Bohras too are strangers. They are the traders of the lower hills and belong properly to Nálagarh, Bághal, Mahlog, and the other States of those parts. According to one account they were originally Bánias from the plains, but coming to the hills they began to eat meat and otherwise identified themselves with their surroundings, and so become a separate tribe. Another

Bohras.

story is that their progenitor came from the Deccan to Kángra with Rájá Sher Chand, and became his Prime Minister. His descendants afterwards took to trade and spread themselves among the lower hills. In their original homes they are more or less strict observers of the Shástras, but up in Bashahr their customs are looser, and they are said to marry Kanet girls. As traders they are less pushing and enterprising than the Súds, a tribe, which according to a popular tale, is descended from a Bánia and the wife of one of his debtors, a low caste man, who, unable to pay the exorbitant interest (*súd*) charged by the Bánia, made over his wife instead.

Kanets.

A few words may be added to what has been said about the Kanets in the Simla District Gazetteer.

General Cunningham's theory.

The origin of this tribe has frequently been a subject of discussion. General Cunningham in Vol. XIV, Archæological Survey of India, comes to the conclusion that the Kanets are identical with the Kulindas or Kunindas of early Hindu history, and are a mixed race sprung from the Khásas, who previous to the Aryan invasion occupied the whole sub-Himalayan country from the Indus to the Brahmaputra. General Cunningham divides the Kanets into three main tribes, the Chauhán, belonging to the upper valley of the Pabar, the Mangal, occupying the whole country to the west of the Pabar basin and giving its name to the State of Mangal on the Sutlej, and the Rao, whose country is Ráwin or Raiengarh, not the small tract known nowadays by that name, but an extensive territory including the Pabar, Tons, and Rupin valleys, the principal place of which in former days was Hátkoti on the Pabar.

Ibbetson's Census Report.

This view is more or less endorsed in Ibbetson's Report on the Punjab Census of 1881, except that there only two main tribes are recognised—the Khasia and the Rao. The Khasias are described as being the more orthodox Hindu in their religious observances, etc., and it is surmised that they are descended from intercourse between the Aryan immigrants and the women of the hills.

The Kulu Gazetteer.

In the Kulu Gazetteer of 1883-84, the conclusion is that the Kanets, although they claim to be of impure Rájpút origin, are probably of aboriginal stock. The same two tribes are mentioned, Khasia and Rao, and the distinction between them is said to be still well marked. Sir James Lyall is quoted as saying that the stories as to the origin of the Kanets, perhaps, point to their being of mixed Mughal and Hindu race. He gives the Rao account of the division between Khasias and Rao, which is that a Rájá of Kulu ordered the Kanets to reform their loose practices and conform to Hinduism. Those who obeyed were called Khasias, and those who stuck to their old ways, Raos.

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The view taken in the Simla District Gazetteer is that the Kanets are not pre-Aryan aboriginals, but are descendants of the earliest Aryan invaders, who preceded the Rájpút conquest. Three main sections are given instead of two, Khash, Rahu and Kuthara.

Popular account.

According to a version popularly current the original inhabitants of these hills were the Khash, a people without caste or class distinctions. Whether they were or were not of Aryan stock is of course not stated, but they were presumably of the same race as the Khásias of Kumáon and Garhwál, who are generally supposed to be Aryans. The Khash began by being self-governed by the *pancháyat* system, but gradually leaders sprang up in the persons of *mawis* or *movannas,* some of whom are supposed to have been Jat immigrants from the plains, and others masterful individuals of the Khash tribe itself. The *mawis* formed small confederacies, and lived by preying on one another. Eventually they were overthrown by Brahmans and Kshatriyas, whom pressure of Mussulmán conquest drove up from various parts of India.

The name Kanet.

The same account states that the term Kanet was first applied to deteriorate Brahmans and Rájpúts, who, in a strange country peopled by a primitive race, abandoned the orthodox tenets of Hinduism and lapsed into such practices as widow remarriage. Two explanations of the word are given, one that it is *Kunit* or "violator," *i.e.*, of the Shástras, and the other that it is a corruption of *Kania Het* meaning "daughters love". With reference to the latter derivation it is said that the early Rájpúts were addicted to female infanticide, and that those of them, who became degraded, abandoned the custom, and so were called Daughter Lovers. This seems far fetched, and the other is probably the correct interpretation.

Classes of Kanets.

As for General Cunningham's three tribes, it is said that only one of them is really Kanet, the Chauhán, which is sprung from degenerate Chauhán Rájpúts. The Mangals are believed to be *sarteras* (*i.e.*, the fruit of irregular marriages with low caste women) of Brahmans and Rájpúts, but they only exist nowadays as one of the many Kanet *khels.* A few are to be found in Biláspur and the neighbouring States, but they are nowhere numerous. The Raos or Ráhus, too, are very few in the Simla Hill States, though one or two families exist in Kumhársain and Bashahr.

In the Simla Hill States the Kanets are divided into innumerable sub-sections or *khels.* These take their names either from some famous ancestor, or from the place where the *khel* has settled. Apart from the *khels* are certain main divisions of the tribe, which in spite of the modern tendency towards equality among all Kanets are still clearly traceable.

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In the first place there are two classes of Kanets, superior and inferior. The former is generally spoken of as the *Khás* Kanets, or real Kanets, a term which has perhaps been at times confused with the word Khash. Many of the *khels* of the first class trace their descent from the old *máwis*, and it is said that these are still clearly distinguishable by the quarrelsome and unruly temperament of their members. Bashahr is reported to have 25 *máwi khels*, Jubbal 24, Keonthal 10, Kotkhái and Kumhársain 6 each, and most other States one or two. In Bashahr they are collectively known as Khund Kanets, and other Kanets as Ghára Kanets. Certain religious ceremonies, such as the *bhunda* and *shánd* sacrifices, are only performed in villages, where there are Khund Kanets. Neoru or Neru is another name applied to Kanets claiming descent from the *máwis*, and also to the children of Brahmans or Rájpúts by Kanet women. The rest of first class Kanet *khels* are those of reputed descent from degraded Brahmans and Rájpúts, and many of them bear the names of Rájpút and Brahman clans. Instances are to be seen at the present moment of Rájpút families changing their status and becoming Kanets.

The second class of Kanets comprises the supposed aboriginal tribes, Khash, Ráhu, Kuran, and Kanári, which are also sub-divided into countless *khels*. So far as the Simla hills are concerned, the Khash are confined mainly to the Bashahr and Baghát States. There is a section called Kuin, which is supposed to include the oldest of the Khash families, and is considered slightly superior to the ordinary Khash. There are only a few Ráhus in the Simla hills, as has been stated already. More than one-third of the Bashahr Kanets are Kurans, and, so far as can be made out, the Kanáris are identical with the Kurans. The Ráhus and Kurans are said to have been originally Khash. The Ráhus became worshippers of the planet Ráhu, and so were called by this name. Similarly the Kurans were worshippers of the planet Ketu. Both Ráhus and Kurans made an eclipse caused by their tutelary planet the occasion for a feast, instead of following the orthodox custom of fasting, and both were, therefore, cast out of the Khash tribe.

Distinctions between the classes.

In some places the higher Kanets will not intermarry with the Khash, or will marry Khash girls, but refuse to give their own daughters to Khash men. Sometimes, too, the Khash will decline to intermarry with Ráhus and Kurans. But, as a general rule, such restrictions are fast breaking down, and Kanet, Khash, Ráhu, and Kuran in most places mate freely with one another. The only distinctions to which there is a tendency nowadays are territorial. The Kanets of Biláspur, Nálagarh, and Sirmúr consider themselves superior to those of the States above Simla. The latter look down on the Kanets of the country between the Nogli *khad* and the Kanáwar border, who in turn think themselves better than the

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Kanáwaris. This feeling is perhaps more strictly religious than territorial. The nearer to the plains a hillman lives the more orthodox Hindu he considers himself to be, and he is apt to despise his neighbours on the other side, as benighted heathens.

Probable composition of the tribe.

It would thus appear that the present-day Kanet tribe is a mixture of many component elements, but that these have now welded themselves together into a more or less homogeneous people. It is impossible to trace definitely the original application of the word Kanet, but the traditional explanation that the term was given first to degenerates from the higher Hindu castes, and was subsequently extended to include all the upper Sudras of the hills, is at least plausible.

The Kanáwar Kanets.

In Kanáwar the *pargana* of Siálkar, seven villages in *pargana* Tukpa, and two or three villages in *pargana* Shua are inhabited by people of apparently pure Tibetan stock. These are called Nyáms, or Jáds, or Zárs, and are also alluded to as Kanets. This is an additional instance of the wide applicability of that term.

The true Kanáwar Kanets have the reputation of being superior in energy, honesty, and general capacity to those of other parts of the Bashahr State. In former days they held all the positions of trust in the administration, and at the present moment most of the Rájá's personal *entourage*, and the majority of the subordinate State officials are Kanáwaris.

The menial astes.

The menial and lower castes have been described in the Simla District Gazetteer. The Kolis are supposed to have sprung from the Kanets through the practice of one brother in the family being told off to perform necessary but degrading services, such as the disposal of the carcases of dead cattle. In the same way the various craftsmen are believed to be Kanets in origin, who have become distinguished by their peculiar occupations.

Chamang and Domang.

In Kanáwar the low castes are called collectively *Chamang* and *Domang*. The former includes shoemakers, weavers, and the like, and the latter blacksmiths and carpenters.

Leading a milies.

Next to that of the Rájá the most noteworthy families in the State are the three hereditary Wazír families, named Poári, Kohal and Shua. All three are Kanet. The Poáris are the oldest family. They are descended from an able man called Nargu, who came from Kulu in attendance on a Ráni belonging to that country, and was made Wazír by the Rájá. The Kohals came from Garhwál three generations ago. The Shua Wazírs are natives of the State. The members of these families rose to importance first of all through the incapacity of Rájá Mohindar Singh, and their influence was paramount in the State until the administration was entrusted to the late Tikká Raghunáth Singh. Previous to the Gurkha war the Rájás had kept a firm personal grip upon affairs, and the Wazírs had occupied their legitimate positions as counsellors.

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Leading families.

There was one Wazír, who was invested with considerable independent authority, but his post was not hereditary. This was the Sarhaddi Wazír, who was in charge of the frontier. The ablest man obtainable in *parganas* Shua or Tukpa was appointed, and he was practically given a free hand provided that he maintained order. No member of the above mentioned families ever held the frontier *wizárat*, and it was not revived after the expulsion of the Gurkhas.

The Poári Kanets, Wazírs.

In the Poári family the best known names are Manohar Dás and Ran Bahádur Singh. The former appears to have been a man of some ability, who was all-powerful previous to the administration of Tikka Raghunáth Singh. The latter gained considerable notoriety by his refusal to submit to the control of Tikka Raghunáth Singh, and his attempt to set himself up as an independent chieftain in Dodra Kawár and its result have been described already. He was at one time a most influential man and was held in great esteem not only in Kanáwar, where his home was in the village of Poári, but also in Tibet. It is said that any one entering that country with a letter from him was sure of being well treated and freely furnished with coolies and supplies. The Tibetans called him Por-bist or Poári-bist, the minister of Por or Poári.

The following is the genealogical table of the Poári family:—

- NARGU.
  - Karm Dás.
    - Naráin Dás.
      - Mansukh Dás.
        - Sarjít.
          - Ran Bahádur Singh, *o.s.p.*
          - Indar Sen *alias* Dharm Sen.
        - Agam Jít, *o.s.p.*
  - Daya Rám.
    - Tikkan Dás.
      - Zálim Zor.
        - Darshan Dás, *o.s.p.*
        - Naráin Dás.
          - Rattan Dás.
      - * Fatteh Rám.
        - Manohar Dás.
          - Lachmi Shankar Dás.
      - * Asmán Zor, *o.s.p.*

Tikkan Dás was the Commandant of the Bashahr force, which operated against Kirti Rána and Raiengarh fort. Reference to him has already been made.

Mansukh Dás was given the management of the State, when the present Rája succeeded as a minor in 1850. He was associated with Shám Lál, a Tahsíldár from the Kángra District deputed for the purpose, in the first regular Settlement of the State in 1854. As an administrator he appears to have been a failure, as was shown by disturbances of 1859.

Ran Bahádur Singh died in the Simla Hospital while under arrest for misappropriation of the revenue of Dodra Kawár.

* Fatteh Rám and Asmán Zo are said to have had ne wife in common.

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The Kohal Wazírs.

Manohar Dás is also dead, and his son is a boy at school.

Rattan Dás and Indar Sen are alive, but have no place in the present State administration.

The Kohal family table is as follows:—

- JAI KISHEN.
  - Hira Nand.
    - Girja Nand.
      - Shâma Nand.
      - Kamla Nand.
  - Bishen Dás.
    - Ráma Nand.
    - Bija Nand, *o.s.p.*

Girja Nand, the most conspicuous member of the family, is dead. Of his two sons Sháma Nand is learning Settlement work in Patiála, and Kamla Nand does nothing. Their cousin, Ráma Nand, was until her death the manager of the affairs of the Mandi Ráni. He now does nothing.

The Shua Wazírs.

There are two branches of the Shua Wazírs, who are not therefore, strictly speaking, one family. The members of each are shown in the following tables:—

- (1) DEVI DÁS.
  - Bála Nand.
    - Rám Sukh.
      - Rághu Dás *o.s.p.*
  - Gauri Nand.
    - Jawála Dás.
      - Rám Saran, *o.s.p.*
      - Raghbir Dás, *o.s.p.*
    - Hari Saran.
      - Indar Dás.
  - Thákur Dás, *o.s.p.*
  - Bishen Dás.
    - Ranjor.
  - Murli Dás.
    - Kanora, *o.s.p.*
    - Fattu, *o.s.p.*

- (2) SAGAR DAS.
  - Badri Dás.
    - Chinta Mani Dás.
      - Goberdhan Dás.
        - Padam Dás.

The best known of the former family was Jawála Dás, and of the latter Goberdhan Dás. Both were Wazírs.

Indar Dás was once appointed Wazír, but does nothing now. Ranjor was once *goldar* (*i.e.*, police *thánadár*), but is not now employed.

Padam Dás of the second family is alive, but does nothing.

Wizárats.

Previous to British interference in the State, there were three* *wizárats*, each held by a member of one of the three families. Their functions were to realise the revenue, and generally see to the carrying out of the Rája's orders. Magisterial work was done by the Rája

* The *wizárats* were not fixed areas like those of Chamba, but were subject to constant change.

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Wizárats.

and his sons. For the first half of the last century the Wazírs were practically supreme in their several charges, but as British influence grew more pronounced their power declined, until under Tikka Raghunáth Singh it came to an end entirely.

All three families are, however, in good circumstances. They hold a considerable amount of land both in *jágír* and as ordinary proprietors.

Religion.

Some general notes on the religion of the Simla hills will be found in the Simla District Gazetteer, together with a list of the various deities worshipped. The more intelligent hillman wishes to be considered a Hindu of approximate orthodoxy. He will tell you that before the spread of Buddhism the people of these hills worshipped according to the Vedas, and afterwards returned to true Hinduism. But the view usually taken by independent authorities is that the popular religion of these hills is a primitive form of animism or demon worship, which has been overlaid with a thin veneer of Hinduism. Every village has a *deota* (deity) of its own, and many have more than one. Some of these are superior, and some inferior; some rich and others poor. We usually find that there is a principal god or goddess for each *pargana*, who is identified with some form or incarnation of one of the regular Hindu deities. One of the commonest types of legend attaching to the origin of a *deota* is that he was a man of divine origin or attributes, whose mission was to free the earth of a certain demon, and that having accomplished his task he was deified by the people, who had suffered from the existence of the demon. It is possible that the significance of such stories is that the deities of an earlier heathenism have been dressed out in a new guise by the Brahmans.

The ordinary peasant appears to look upon his own village *deota* as a spirit, if not actually malignant, still capable of inflicting considerable harm, when so minded, and one, who must be placated on every suitable occasion by offerings and sacrifice. Some of these *deotas* are stated to have been originally men, who died by violence, or in such a manner as to render the propitiation of their ghosts necessary, and to have gradually reached the status of gods by means of the terror which they inspire.

Branches of worship.

It is nevertheless correct in all probability to describe the religion of the hill folk as a branch of Hinduism, and, taking it as such, it will be found that the great majority are Sáktaks, or worshippers of *sakti*, the female principle, which is usually embodied in the form of Káli. Shaivas are represented by the worshippers of Mahádeo or Mahásu, Shirigul, etc., and are less numerous. Vaishnavas are fewer still, although the cults of Narsingh, the fourth incarnation, and Pars Rám, the sixth, find favour in some places. The average hillman joins with cheerful

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impartiality in all religious festivals in honour of any of the Hindu deities, and when such are held in the Durbár of his chief he is bound to attend. But his own little village *deota* is the one which he really fears and respects.

Temples.

The *deota* of a small hamlet usually lives in a pile of stones near the houses, which is called a *thán* and can be recognised by the pieces of rag tied to it. In more important places, where there are Khund Kanets, the *thairi*, a sort of platform, takes the place of the *thán*, and marriages and other religious ceremonies are conducted on the *thairi*. Only the *pargana deotas* have temples. These are usually square buildings with high sloping curved roofs, from the eaves of which depend rows of wooden bobbins. Some are ornamented with good wood carving. The doors of a temple face either north or east, or else there is a door on each side. Inside is an image of the presiding deity. This in the case of a male *deota* represents the head and bust only, and in that of a female *devi* the whole figure. A *devi* often has from four to sixteen arms. Some are placed sitting on a dead body, or riding a lion. Most important temples have other images bearing the names of well-known Hindu deities such as Shiv, Indar, Ganesh, etc., who are supposed to act as the companions or attendants of the temple deity. Worship is conducted either twice or three times a day, and worshippers, who have special requests to make, present offerings. These are of various kinds. Well-to-do men bring gold or silver ornaments, clothes or money. Others grain, fruit, and the like. Very often a goat is sacrificed, of which a lion is given to the person making the offering, and the remainder distributed among the priests. Offerings can be made to a god at any time, but the best time is during the months of Baisákh, Bhádon, or Mágh. Offerings to goddesses must be made in Chet or Asauj, or on a Tuesday, or on the day of the full moon, or on the eighth, ninth, or fourteenth days of the moon. The offerings go into the temple treasury, and the worshipper pays the priests a few annas in addition. The mode of worship is similar in the case of all *deotas* of whatever kind.

Fairs.

On the day of a fair or special festival the image of the temple deity is brought out in a palanquin, and danced about by seven or eight men. Sometimes the image is taken on a tour round the villages of its devotees, collecting offerings, and some of the more prominent are carried on long pilgrimages to Badri Náth or Jowála Mukhi every two or three years. The attendant images never leave the temple.

Wazírs of *deotas*.

An important *deota* often has another *deota* as its Wazír, and the Wazír occupies a smaller temple adjoining the main one, or his image is placed near the door. Thus the Maheshra of Shungra is Wazír to the temple of Bhima Káli at Saráhan.

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Hill tops.

The tops of hills are usually sacred to Káli, and on many of them are found *chabutras* (platforms) in her honour, where sacrifices are performed at intervals. The heap of stones, which is often found at the top of a pass, is said to have no religious significance. It is customary for everyone, who goes over the pass, to add a stone to the heap as a record of his journey. Properly speaking, he ought to write his name and the year on the stone, and on some of the Kanáwar passes this is always done. Elsewhere the stone is thrown on as a mere matter of habit.

Temple establishment.

Each *pargana* temple has five or six *pujáris* or priests, a *bhandári* or storekeeper, and a committee of managers called *kárdárs*. These latter administer the temple funds, and also act as a *pancháyat* to settle religious and social differences between devotees of the temple. The office of chairman to this body is hereditary. Meetings are convened by the chairman, and a *pujári* goes round to summon the members. Absentees are fined. Every *zamíndár*, who is an adherent to the temple, gives regularly to it ten or twelve *sers* of grain at each harvest, in addition to his special offerings on other suitable occasions.

Religion of Kanáwar.

The religion of most of Kanáwar is the Lámaism of Tibet, the cardinal tenet of which is the endless reincarnation of the divine leader in a series of deified men or Lámas. The number of Tibetan gods is legion, and thus in Kanáwar too every village and every *pargana* has its own *deota*. In fact religious life there is very much what it is in other parts of the State, except that the influence of the Lámas is perhaps greater than that of the Brahmans. The most notable of the Kanáwar deities is Chandika, the Hindu Káli, goddess of the Shua *pargana*.

The Saráhan temple.

The official State worship is centred round the temple of Bhima Káli at Saráhan. The expenses of this institution were formerly and indeed still are considerable. A large portion of the corn, oil, etc., received by the State in payment of revenue, used to be consumed in the daily sacrifices, which included on an average one goat a day. Nothing was done by the Rája or the Wazírs without first consulting the oracle of the goddess, and, whenever a compact was entered into, it was sworn to at the feet of Bhima Káli. The temple has a treasury containing, it is said, upwards of Rs. 4,00,000, and this is jealously guarded. Money can be obtained from it on such occasions as the birth of an heir, or a marriage in the Rája's family, but not for ordinary State purposes, even in times of need. Formerly, too, the manager of the temple had power to spend what he chose from the State treasury on the temple. This post is held by a Kanet nominated by the Rája, and the incumbent is styled *piritisht*. At the Settlement of 1849 the amount of the *rasaiki* or cess levied for the support of this temple was fixed at 3 per cent. on the land revenue of the Rámpur and Chini tahsils.

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The *Udyapan Jag.*

The principal religious festival in the State is connected with this temple. It is called the *Udyapan Jag*, and is celebrated at intervals of a hundred years or more. The last *jag* took place in 1904, 280 years after the preceding one. On former occasions the whole of the expenses of the festival were obtained by a special levy called *phant*. This time the temple treasury contributed about Rs. 30,000, and a small subscription only was taken from the people. The *jag* lasted six months during which time six hundred goats were sacrificed and sixty Brahmans housed and fed. The *hom* ceremony (feeding the sacred fire) lasted for eleven days, and for five or six days there was an immense gathering of people from all parts of the State. All the *deotas* were brought in and a grand feast was given to the whole assemblage. The festieal was purely Hindu, and so the only Kanáwar *deota* present was the Maheshra of Shungra.

Temple to Káli at Kámru

There is another temple to Bhima Káli at Kámru, or Mone, the ancient capital of the State in outer Tukpa, tahsil Chini. It possesses a large *jágír*. Kámru has also a temple to Badri Narain, to which a *jágír* is attached.

Sacrifices: the *shánd.*

It is said that up to the year 1816 human sacrifice to Káli was openly practised at Saráhan, and that it was continued as a secret rite till 1827, when Wazír Mansukh Dás managed to put a stop to it. The victim was killed by being thrown over a precipice. Other sacrifices are still offered, chiefly to Káli and Pars Rám. The most important are the *shánd* and the *bhunda.* The latter originated with Pars Rám, and will be described presently. The *shánd* is held every twelfth year in certain villages, always those peopled by Khund Kanets. Several hundred goats are slaughtered. The animals are made to walk round the temple of the deity, to whom the sacrifice is offered, and then killed one by one. The image of the *deota* is brought out and danced up and down in a palanquin. A feast follows, at which relatives are entertained by each other. Meat and liquor are consumed and dancing indulged in by both men and women. All visitors are welcomed, and fed for four or five days, and to them is often given the task of killing the sacrificial victims.

Other minor sacrifices are held every three years, and are called *shándtu* or *tíkar*. Some are *shánds* on a small scale, and others are performed on the top of a hill instead of at the temple. When any repairs have been made to a temple a small *shánd* takes place, a few goats are sacrificed, and Brahmans fed.

The following is a description of the triennial sacrifice to Káli on the top of Tikru hill, which is probably typical of others of like nature. A subscription is raised from the neighbouring villages for the provision of four or five goats for sacrifice, and *ghi*, flour, wheat, etc. All these are taken up the hill on an auspi-

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cious day, accompanied by a representative from each of the villages, and a small red flag is planted at the temple on the summit. At the precise auspicious moment *ghi* is poured from a *karchha* (long iron spoon) on to a burning coal in the name of Káli, and her several titles are recited. The sacrifice is then offered with sweatmeats, fruit and perfume.

Chandika.

The goddess Chandika, more specially designated Shuwang Chandika, who is generally supposed to be identical with Káli, has a handsome temple at Kostampi or Kothi in *pargana* Shuwa, tahsil Chini. The temple contains an image of pure gold, which is seated in a *rath* or palanquin, and danced up and down by four persons at the time of worship, while the *pujárís* (called properly *Grokch*) declaim as follows :—

Satí-jugú nyumch Trétá büshid, Trétáú nyumch Dwápar büshid. Damyá, rágú-chú-rágú, shingú-chú-shing také. Damyá árkolang lí nirmáni hácho také. Hun jú Kali-jugó nirmáni lí árkolang hácho dú. Tá lí jáp tháp láyátak, thí kastang háchmá tá wárkyó shothyátak.

"After the Satya-yuga (golden age) came the Tretá-yuga, and after the Tretá came the Dwápar-yuga. Then stone was stone and wood was wood. Then even the false became true. Now in this Kali-yuga (iron age) even the true becomes false. Nevertheless I will do my utmost to give you every joy, and will remove all your grievances.".

Kailás and Khaskar.

The mountains of Kailás and Khaskar opposite Chini village have a sacred character. Kailás is believed to be peopled by the souls of the dead, and Khaskar to be the abode of Shiv. At certain seasons music is heard on Khaskar, and old men say that on the smallest of the peaks visible from Chini there is a pool surrounded by mountains, where there is a temple of Shiv, and that other *deotas* have their homes in the neighbourhood. They tell how many years ago a very holy *fakir* came to this place to worship Shiv. Having done so he returned again to ask some favour, and thereby incurred the god's displeasure with the result that he was turned into a rock, which is visible from Chini to the north of Kailás. This rock is tinted white at sunrise, red at midday, and green at sunset.

Sri Kand.

Sri Kand, 18,626, in the Pandrabis *pargana* has a stone image of Shiva on its summit, to which devotion is paid by burning a cup of *charas* in front of it. There is a stone under which offerings are placed by pilgrims.

The Shivrátri.

The following account is given of the observance of the Shivrátri :—

A thing called a *chandwa* is made by tying sticks together on the form of the spokes of a wheel without the rim, and

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The Shivrátri.

this is hung with leaves of the *pája* (cherry) tree and suspended from the roof by a rope. Below it the floor is plastered with cowdung and a square or oblong of chess-board pattern made on it by sprinkling *atta* in lines. This is called *mandil* or *chauk*. Not less than three large *rotis* or loaves of from eight to ten seers each are prepared, and put in the *mandil*. The day itself is observed as a fast, but a large quantity of cakes fried in *ghi* is cooked. These are called *pakwán*. In the evening a small *ling* of Shiv is made of cowdung and an image of Párbati of cooked rice. These too are placed in the *mandil*. At night the people worship the images and feast on the *pakwán*. They sit by the *mandil* all night singing hill songs, and every now and then dancing. About 4 a.m. a Brahman or the master of the house removes all the *pakwán* and *roti* from the *mandil*. The images are taken away and thrown into a stream or left on the edge of it. The *chandwa* is untied and hung up in a corner of the house.

Each priest present receives one of the big *rotis*, and the people of the house eat the rest. Some of the *pakwán* is put into a *kilta* and carried round by one of the household to all his relatives. He sometimes travels as far as twenty miles on this errand. The rest of the *pakwán* lasts the household for several days. People are said to overeat themselves on it and to suffer the usual consequences.

Pars Rám.

Of the Vaishnáva cults in Bashahr the most interesting is that of Pars Rám, because of its connection with the *bhunda* rite. This is an undoubted survival of the ancient custom of human sacrifice. The worship of Pars Rám is said to have been first established in these hills at five places, Káo and Mamel in Suket, Nirmand in Kulu, Nirth and Nagar in Bashahr. These places are the *stháns* of Pars Rám, and *bhunda* sacrifice was first practised at them. Afterwards the Parsrámi Brahmans formed branches of the cult, called *athári*, at Shinglá, Shaneri, Larsá, and Dansá all in Bashahr, and introduced the *bhunda*. Later on the rite was extended to any place, where a Parsrámi Brahman took up his abode, and came to be celebrated in honour of other deities besides Pars Rám.

The *bhunda*.

The ceremony consisted of stretching a long rope from the top of a hill or precipice to the foot (the angle of incline varying in the different localities), and sliding the victim in a sitting posture down this rope. Up till six or seven years ago such victim was always a man, but Government then forbade the practice, and now-a-days a goat is substituted.

The *bhunda* is held every twelve years or so at certain places, a list of which is given in the Simla District Gazetteer. The chief of these appears to be Nirmand in Kulu, a large village close to the Bashahr boundary between Nirth on the Hindustán-Tibet

road and Rámpur. The following description of proceedings is taken from the accounts of eye-witnesses to several of these sacrifices:— CHAP. I, C. Population. The *bhunda*.

Three months before the date fixed a man of Beda caste was selected as the victim, and summoned to the place where the sacrifice was to be held. The Beda is a small tribe of the menial class found in Garhwál, Kulu, and Suket, whose functions are priestly of a kind. The man arrived accompanied by his family, and all lived at the temple as honoured guests for the three months. The victim meanwhile collected grass, and made a rope four or five hundred feet long. On the appointed day the whole neighbourhood for miles around collected with Brahmans, images of *deotas*, musicians, and all the paraphernalia of a religious fair. In the morning a procession was formed at the temple, headed by the Beda, who is described in the account given of a performance at Nirmand in 1880 as clad in a single garment, with a red string round his neck, carrying a blue cotton umbrella, and supported by his two wives. Behind came the rope carefully borne by fifty or sixty men. Before the procession started a goat was sacrificed. It then set off for the place of sacrifice to the accompaniment of all the musical talent available. On arrival there the rope was stretched between two posts, one at the top of the hill and the other at the bottom, and carefully fastened. The Beda was then taken back to the temple, and solemnly dedicated to the god. After a short interval he set off again with a procession as before, and mounted to the higher of the two posts, while his relations and the bulk of the spectators remained at the lower. He was placed astride of a curved piece of wood, a sort of saddle, which slid along the top of the rope, and was securely tied to it, sand bags being also attached to his legs to balance him. The officiating Brahman gave the signal, and the man was launched down the rope, and either killed or not at the other end according to circumstances. If he escaped he was given Rs. 80 or Rs. 90 from the temple treasury, and all the on-lookers were expected to subscribe to a separate present, so that he often went away the richer by three or four hundred rupees.

Sholi. The last *bhunda* with a man as the victim was held in 1902 at Sholi above Nirth. The Beda on this occasion escaped unhurt, and was said to have had a similar experience twice before. There are many people in Bashahr who have seen the original *bhunda* carried out several times, and they say that the last time the man was killed was at Nirmand in 1874, when the rope broke.

It is not improbable that the rope slide was first designed as a more humane variation of the original practice of throwing the victim down a ravine. But in former days although the man was

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given a chance for his life, it was considered desirable that he should be killed. Latterly British influence developed a fear of possible unpleasant consequences to those who had charge of the operations, and genuine efforts were made to save the man. If the slope was very steep, bundles of grass were tied on the rope to check the speed of the run, and a buffer of wool, cotton, straw, or shawls was always provided at the lower end. It is said that with these precautions, and if the man was really securely lashed to the wooden saddle, the only risk he ran was that of the rope breaking, as it did at Nirmand in 1874. But there was also a tendency on the part of fanatical persons, who wished to see the rite carried out in its pristine entirety, to attach covertly an open knife to the middle of the rope, in order that it should be severed as the slide passed over the knife.

Worship of the sons of Banasar.

It is said that, when the kingdom of Saráhan was wrested from Banasar, the "demon" king, the latter's three sons and a daughter were killed. The sons have become the *Maheshras* or village deities of three villages, Sungra or Grosnám in *pargana* Thárabis, tahsil Rámpur, Kathgáon or Gramang in *pargana* Bhábá, tahsil Chini, and Chugaon or Tholang in *pargana* Rajgáon, tahsil Chini. They are called the first, second, and third *Maheshras* in the above order. The three temples are all well built and adorned with fine carving. The daughter, Ukha, is worshipped as the deity of Nachár in *pargana* Thárabis, tahsil Rámpur, where she has a picturesque temple.

Superstitions.

Belief in magic, charms, ghosts, evil spirits, etc., is rife, and superstitions of all kinds prevail, which are more or less connected with the small village *deotas*. Of these superstitions the most familiar to travellers in the hills is that connected with milk. The belief is universal among Kanets that if a man drinks the milk of his own cow or gives it to others to drink, he will incur the heavy displeasure of his *deota* in a practical form. But no evil consequences attach to the making and selling or eating of *ghi* from such milk. As a consequence of this idea those who arrange for supplies to visitors have to get milk from Kolis, as it is said that, although the milk of a Koli's cow may not be drunk by the owner himself, it may safely be given to other people. Sceptics say that Kanets have often been compelled to furnish milk for distinguished visitors, when Koli's milk was not available, and that no evil has resulted. They call the story of the *deota's* wrath a convenient fiction designed to ensure owners of cattle the full benefit of the profitable industry of *ghi* making, and to protect them from exactions.

Chasrála oracle.

Near Chasrála in tahsil Rohru there is a cave containing an oracle. This is commonly consulted by the heirs of a deceased man, who is supposed to have left money hidden

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somewhere. The inquirer has to sacrifice a goat, and place its head in front of the cave. The head then answers all enquiries, through the priest or *kárdár* who acts as interpreter. The somewhat significant description of the character of these answers is given that "they sometimes turn out true." In such case a field or a horse is dedicated by the successful applicant to some god. Unless he does so he is visited by heavy misfortune.

Páp.

It is believed that, unless duly propitiated, the spirit of a deceased person, who has not been accorded the proper rites after death, will haunt the family house and torment the members of it. Such a spirit is termed *páp*. If any one suffers from disease, or if a woman becomes barren, or any such calamities occur in a family, the family deity is asked through the medium of a Brahman to divine the cause. It generally transpires that what has happened is the work of a *páp* and measures are taken to propitiate it, generally by erecting a shrine called *páp ká chautra* and making offerings of flowers or the like, the object being to give the *páp* a settled home, where he can stay comfortably instead of going about worrying people. This superstition is not so common in Rámpur and Chini as in Pandra-sau.

Newa.

The worship of *newa* is much the same sort of thing. The circumstances under which this becomes necessary are, for instance, when a man dies childless, and his brothers or cousins succeed to his property. The latter are frequently annoyed by the ghost of the deceased appearing to them in their dreams or haunting the house. The inevitable Brahman is consulted and he directs an image of silver or copper or stone to be made and worshipped in a certain manner on the Amávas. After doing this the heirs of the deceased, or one of them, hangs the image round his neck if made of metal, and, if of stone, places it on a *báoli* (water-trough). This image is called *newa* or *och* or *diai*, and in Kanáwar *gurohách*. In some places a plot of land is set apart in the *newa's* name. This is called *sog*, and is never cultivated. A hut is erected on the land, in which a wooden image is placed and worshipped at every Amávas. A *newa* or a *páp* sometimes attains to the position of a *deota* in course of time.

Chhuá.

The following description is given of a process called *chhuá*. A man with a grievance against another goes and lays it before some god. Having done so, neither party can take food, which has been touched by the other, until a reconciliation has been effected by the two jointly offering a goat and laying a *nazarána* (payment of money) before the god. If a member of a family has died as a result of the oppression of another, his heirs eat nothing which has been touched by the offenders until full redress has been obtained. *Chhuá* is thus a species of boycott. The Chief of a certain small State in the Simla Hills died suddenly a few years ago and was succeeded by his brother. The latter could not get on with

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his subjects at all; they would neither pay him revenue nor obey him in any way. Enquiries were made into the matter and the people explained that their *deota* had laid a *chhuá* on the Chief, because he was suspected of causing his brother's death.

The ban of a Brahman.

When the use of a house or land has been forbidden by a *Sádhu* or Brahman, the latter can remove his ban by sprinkling some of his own blood on the place.

Oaths.

Oaths are held in great respect as in all parts of the Simla Hills. They are of various kinds. Matters of dispute are settled by oath, and perjury is believed to be punished by the sudden death of the perjurer, or the infliction on him of some grave misfortune.

Where one man claims any article or a sum of money or some land from another, the article, money, or a clod of earth from the land are taken to a temple and solemnly laid in front of the *deota* by the man from whom the claim is made. If the claimant takes up the thing so laid down he has established his claim, and the other man yields without further demur. Another method is to tie a thread round the neck of a cow, and if the swearer breaks the thread his word is accepted. Other oaths are by ordeal. The two disputants bring two goats, and poison is administered to both simultaneously. The man whose goat dies first is held to be false. There were other more barbarous forms of ordeal, which used to be commonly resorted to in the State courts, but are now out of vogue. A pice was dropped into a cauldron of boiling oil and the man ready to swear was told to pick it out. If his hand was not burnt he was believed, but otherwise he was not. Or a red hot iron was laid on his tongue, and if the tongue was seared, he was adjudged a liar. A more innocuous ordeal was to drop two balls of flour, one containing gold and the other silver into water. The swearer had to take one out, and, if he chose the silver one, he was true, and, if the gold one, false.

Thál and Darohi.

A curious custom is the imposition of an oath by one man on another. Such oaths are of three kinds, *thál*, *darohi*, and *baran*. A says to B, "The *thál*, *darohi*, or *baran* (as the case may be) of the Rája or such and such a *deota* be upon you if you do this" and the effect is that B has sworn not to do the thing in the name of the Rája or the *deota*, whichever has been named. To release himself from the oath B must go to a Magistrate, if the oath be on the Rája, or to the temple, if on the *deota*, and pay a fine of two or three rupees. At the same time he may get A convicted of a criminal offence if A imposed the oath frivolously or needlessly. Only the Rája himself can release a *baran* oath on himself, and in any case the *baran* is far the most serious of the three, and the fine for its release is more, twelve rupees as a rule. The respective significance of each of the three is said to be something in this

wise. *Thál* means, "If you do this the Rája (or *deota*) can do what he pleases with you." *Darohi* is, "If you do this you will have to pay a penalty to the Rája or *deota*." *Baran* means, "If you do this you will drink the blood and eat the flesh of the Rája or the *deota*."

Thal and Darohi.

Another peculiar oath is called *gatti* in the upper and *cháwal* in the lower hills. It provides an indirect means of redressing the grievances of subjects against their rulers. If the people of a State, or a section of them, consider that they are being oppressed, they gather at a convenient temple and swear in the name of the god not to obey the Chief or official, to whose methods they object. The oath is administered by the ringleader by distributing small stones or other trifling objects among the assemblage, and the acceptance of one of these signifies the taking of the oath. Thenceforth those who have entered into the oath pay no revenue to and disregard the authority of the ruler or official in question, and the oath can only be cancelled by the latter meeting the malcontents at the temple and making up his differences with them. A goat is then sacrificed and both sides agree that the oath is at an end.

Gatti and chawal.

There are of course various religious customs and superstitions connected with agriculture. Cultivators consult Brahmans as to the best time to commence ploughing for the *Rabi* and *Kharif*, and ploughing commences on the day and in the direction prescribed by the Brahmans. In some places first fruits of the crop are offered to the deities or to a *páp*. If the crop is a good one, goats are sometimes offered. Another ceremony at the beginning of harvest is to take a large damper of wheaten flour, break off the four corners, and throw them into the four corners of the field, and then divide the remainder among the reapers. If two cobs sprout out of one ear it is auspicious, and if a bird builds its nest in the ears of corn they are not cut until it has left the nest. A he-goat is sometimes sacrificed to the ear with two cobs. If the heap of grain on a threshing floor suddenly falls down it is unlucky and a goat is sacrificed to avert evil consequences. It is also unlucky if seed has been sown in the whole of a field and the crop does not grow in the centre. It is a good omen if there is sunshine on the Sankránt of Baisákh, and rain on the Sankránt of Hár and Sáwan. Snowfall in the month of Poh constitutes a bad omen.

Agricultural Superstitions.

An account of the Christian Missions in Bashahr will be found in the Simla District Gazetteer.

Christian Missions.

The following notes on certain customs prevalent in upper Kanáwar are here inserted. The Kanáwaris are for the most part Buddhists of a type, and are priestridden to a great extent by their Lamas. Generally speaking, they differ considerably in their ideas and habits from the people of other parts of the State.

Kanawar.

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Birth ceremonies.

When a woman is pregnant the Lama hangs round her neck a charm written on paper or birch bark, and recites a chant in the Tibetan language, which begins "*Om tare tutáre tare swaha.*" When a son is born, adoration is made to the goddess Dolma and a chant called "*Bhum Chung*" is read by the Lama, which runs "*Om táyathá gáte gáte para gáte swaha,*" and means "May God bless the child." The child is then made over to the care of the old woman of the family, and for a fortnight the mother is segregated and not allowed to touch anything. At the end of that time she and everything belonging to her are sprinkled with a mixture of cow's urine and Ganges water.

The child's horoscope is cast at the time of his birth by the Lama, who is paid a fee measured by the means of the parents.

The naming ceremony is performed by the Lama when the child is fifteen days old. He prepares at the same time some charms designed to secure the child a long life.

The child is brought out after a month or two, when the moon is at its full, and if possible at an auspicious moment.

When a boy is a year old his head is shaved and the Lama performs some sacrifice such as *hom*, *púja*, or *rath*.

The Kanets of Kanáwar being Sudras, the sacred thread (*gajnopavita*) cannot be worn by them. The *kantlu* is put round the neck at eight years of age.

Marriage customs.

These resemble those of the Tibetans, and the usual practice is for several brothers to share one wife. The ceremony is performed by the Lamas, who recite some chants and prayers and sacrifice a goat or two. The Lama receives a fee according to the means of the family.

Death ceremonies.

At the death-bed grain is distributed to all persons present and all Lamas present receive at least one rupee each. They read suitable passages from the Buddhist sacred books. The body is burnt on the same or the next day. It is taken to the burning ground to the accompaniment of drums and other musical instruments such as *sanai kannal* and conch. After the body is consumed some of the bones are gathered up and taken either to Mansarovar in Tibet, or to Rawátesar in Mandi, or to the Ganges. For seven days a lamp is kept alight in the room where the death occurred, and incense burnt. Three days after the death a ceremony called "*chholpa*" is performed, which corresponds to the Hindu *kirya karm*.

The Panchaka

There is a group of five constellations which is called *panchaka*, and in which it is considered extremely unlucky for the family to have a death. The five are the latter part of *Dhanistha*, *Shat bhisha*, *Paroábhadrápádá*, *Uttara bhordrapadá*, and *Revati*. If a person dies in these his relatives

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make idols or images of *sattu*, r *yud* as they call it, (parched grain ground and made into a paste with water) and burn these with the body, uttering special chants the while.

Subsequent ceremonies.

Fifteen days after the death the Lama does some *hom* and *puja* and recites chants of purification. This ends the first period of mourning, and the Lama once more receives a fee.

Phulech.

A year later the Lama receives food and clothes in the name of the deceased, at the *phulech*, which is described below under Fairs. This finally ends the period of mourning, during which no new clothes or ornaments are worn by the deceased's family.

Dujang.

The Lama also performs a ritual called *dujang* which corresponds to the Hindu *shrâdh*.

Burning grounds.

Burning grounds are popularly supposed to be haunted by supernatural beings which are variously termed *Mashan*, *Rakshas*, *Shyúna* and *Kharshyima*. The two former names are applied to actual goblins or demons, and the latter to casual ghosts.

Pancháyats.

Disputes between man and man are settled by a *pancháyat*, and the losing party is made to pay something to his opponent, and to make a humble apology. The *pancháyat's* decision is final and its orders are never questioned.

Commencement of ploughing and sowing.

Cultivators get their Lama to fix an auspicious day and hour for commencing ploughing and sowing. The Lama fixes the time and when it arrives recites suitable chants such as "*Om akáni nikáni ambila mandále mantále swáhá*," the purport of which is "May the gods bestow on us abundant crops."

Porestang.

Another special religious ceremony is called *porestang* (the word is said to be a corruption of the Sanskrit *pratishtha* meaning dedication), which is performed when a new roof is put on a temple. In addition to prayers and chants the Lamas offer goats and sheep in sacrifice.

Gorasang.

Gorasang is a religious service to celebrate the completion of a new house. An auspicious date and hour is fixed, the Lama appears and, after *páth puja* and recitation of chants, formally escorts the owner inside the building, the latter's wife ringing a bell the while. This ceremony has its counterpart in other places in the Simla hills where it is called *ghrasni*, both words being said to have the same origin in the Sanskrit *grihapravesha* which means the entrance into or habitation of a house.

Fairs.

In August and September fairs are frequent, one of the principal being held at Kánam where there is a large Buddhist library.

Jatra.

Jatra is the name given to a religious festival, where the images of deities are taken out in decorated *raths*, and carried in procession. Men and women form a circle round them, advance and sing.

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Sacrifice.

Kangso, zinshec, torgya, tona, tibangma, and *kurimf* are the names of the principal sacrifices, which take place in January, February, July, and August, and are performed by the Lamas.

Other observances.

Other miscellaneous religious observances in the way of festivals or pilgrimages are said to be at least thirty in number, chief of these are:—

(1), *Kangyur Zalmo,** *i.e.,* visit to the library at Kánam; (2), *Menthako,* where men, women, and children climb a hill and dance and sing there; (3), *Námgang* which includes among other things a horse race; (4), *Khawúkcha,* where dancing and singing goes on all night; (5), *Gángá,* which appears to be a general banquet; (6), *Jokhiyá*† *Chugsimig,* the feature of which is an interchange of visits between relatives and friends; (7), *Shibrát* in honour of the god Shib, locally called Lofan.

Kailás Hill.

It is believed that if a person makes a complete circuit round Kailás, a mountain facing Chini village, he will obtain the realisation of a wish. The journey is a difficult one, and can only be attempted in July or August. It is said to take twelve days. A writer, who has furnished materials for the present work, says that he performed the journey in 1900, and was rewarded by the birth of a son in his fifty-second year.

Thákurdwára Tasegang.

A curious account is given of the images in a Buddhist *thákurdwára* at Tasegang in *pargana* Tukpa. There are two images, one large and one small, the latter lying in the arms of the former. The small image is said to have hair on its head like the hair of a small child. This appears to be quite natural. In former days pilgrims used to pluck hairs and carry them away, but now the *pujáris* have put up a mirror, and will not permit anyone to worship the images except through the mirror. Consequently the phenomenon of the hair is now looked on with suspicion, and so far as is known the mystery remains unexplained.

Greeting.

In Kanáwar women greet men with an obeisance called *dhalang* (bowing down) which men acknowledge by saying "*Rabarshang rungshirain*" (may you live a hundred years). Men salute each other with "*Rám Rám,*" the younger speaking first. Low-caste people turn the palm of the hand outwards when saluting Kanets. All except Brahmans greet the Rája with the words "*Maharaja Jai Dya*" (May your Highness be victorious). The Rája replies *Rám Rám.* Brahmans say "*Maharaj ashirbad*" (God bless your Highness).

* The lamaist scriptures are called Kangyur, and the commentaries on them Tangyur. Both words are used in Kanáwar for a Buddhist library.

† Jokhiya means literally adopted brother.

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The Lamas.

As will be seen above, the Lama acts as the family priest like the Brahman elsewhere, and even more so. Like the Brahmans in other parts of the hills he is consulted in times of trouble and asked to diagnose the origin of any misfortune which may occur in a family. If, as is usual, he traces this to any *bhut* (spirit) or *deota*, suitable means of propitiation are adopted.

Captain Gerard's account of the Lamas.

In the "Account of Kanáwar," by Captain Alexander Gerard, published in 1841, the author gives the following description of the Lamas and their various sects:—

"The Lamas in Koonawur are of three sects Geloopa, Dookpa, and Neengma, but I could not hear of that called Shammar by Captain Turner. The Geloopas or Gelookpas are reckoned the highest; since the heads of their religion at Teshoo Loomboo and Lahassa are of the same sect. They wear yellow cloth garments and caps of the same of various shapes."

"The Dookpas are dressed indifferently, but have red caps, and the Neengmas wear the same or go bare-headed; the two former do not marry, but there is no restriction on the Neengmas."

"The Lamas admit proselytes at all ages and any person can become a Dookpa, Geloopa, or Neengma at his pleasure; they are commonly initiated at the age of 7 or 10, and the chief Gelong of Kánum said he would admit me although I came from a different country."

"All the Lamas can read and write. * * *
The Lamas assemble in their temples twice or thrice a day to perform worship, which they accompany with a band of musical instruments.

"The Gelongs, (monks), and Chomos or Anees, nuns, are the heads of the Lamas, and have nothing to do with worldly concerns, but employ themselves in chanting hymns, and writing and printing sacred sentences from blocks of wood. The nuns pass most of their time in reading and do not write so much as the Gelongs."

"The Lamas and Gelongs, who profess celibacy, reside in a monastery called Ghonpa or Goomba, and the nuns in a convent named Chomoling: these usually form distinct divisions and are apart from the other houses of a village."

"In Tibet the chief of a monastery is called Lama which is the highest title, and inferior orders are styled Gelong. Here it is different, for most of the clergy are named Lama, or, as it is more commonly pronounced, Lamba, and the heads of the convents of Kánum, Lábrung, and Shealkhur, whom I have seen, are denominated Gelong and Gooroo.

"In Koonawur Gelongs are not common; there is seldom more than one in the largest villages except Shealkhur where there are eight or ten Geloopas, improperly called Gelongs but not entitled to such a distinction.

"The Gelongs wear white trousers, a long red and yellow cloth garment, and either go bare-headed or have head-dresses, commonly yellow, higher than the rest, and shaped like a cone. I have also seen some with hats like ours, and others resembling those of Quakers of a French grey colour.

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"The nuns are clothed in red and have hats like our round ones of yellow, trimmed with red. Neither the Gelongs nor nuns smoke tobacco, though the Lamas do: neither of them drink spirituous liquors."

It is believed that this description is quite accurate of the Kanáwar Lamas of the present time. Exact information about them is not easy to obtain. It is worth noticing that in the Kángra District Gazetteer, Volume II, 1883-84, the Dukhpas or Drukhpas of Lahaul are stated not to be celibates, and that according to Mr. C. A. Sherring, (Western Tibet and the British Border Land, Chapter XIV), the Dokpas of Tibet are the nomad herdsmen of the country surrounding the Mansarowar lake, and "quite the dirtiest of all the dirty tribes who live in Tibet."

Most of the people, from whom enquiries have been made, distinguish only two classes of Lamas in Kanáwar, the Gyolangs, or celibate monks, who wear yellow clothes, and the ordinary Lamas, who marry and wear red. The two chief monasteries are at Kánam and Sunam, and each of these places has a nunnery too. These latter are called Zammo Gompha, and the monasteries Lamba Gompha. The head of a monastery is the Rimbochhi Lamba. The Kanáwar monasteries are said to be subordinate to one at Gartok, and two high Tibetan Lamas are stated to visit them at intervals—the Ushak Lama and the Dwariki Lama. Of the two the former comes oftenest.

Occupations.

Throughout the State the daily occupations of the people are:—

Men.—Woodcutting, ploughing, carrying wood and grass, working as a trader or a labourer, according to status in life, doing necessary repairs to buildings, looking after cattle, etc.

Women.—Grass cutting, carrying leaves for fodder, spreading manure, weeding, and cutting the crops, carrying water, cooking, performing *begar*, etc.

Children.—Boys under 8 years old and girls are not made to work. Their business is to look after the house and the younger children while their parents are in the field.

Divisions of time.

The following are the divisions of time in various parts of the Bashahr State:—

Rámpur and Rohru.

Dawn	Jhish.
10 A. M	Kalal.
Noon	Dopahar.
Afternoon	Beál.
Evening	Beáli.

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Dawn	Sam.
10 A.M	Gatolang.
Noon	Bajanglaya.
Afternoon	Shupkash.
Evening	Shoiya.

Tibetan border.

Dawn	Namon.
10 A.M	Nimo.
Noon	Phitak.
Afternoon	Gongmo.
Evening	Chanmo.

Meals.

Three meals a day are usually eaten. The early morning meal is called *jaseri* in Rohru, *nihári* in Rámpur, and *samchhawa* in Kanáwar. Breakfast at 10 or 11 A.M. is *kaler* in Rohru, *saweri ki roti* or *dod ki roti* in Rámpur, and *shil* in Kanáwar. The evening supper is called *beáli* in Rohru and Rámpur and *shupachhawa* in Kanáwar.

Food.

The following are some of the kinds of food eaten in different places :—

Rohru.—*Bhát* (rice), *roti* (baked scones or damper), *álu* (potatoes), *laphi* (*átłá* porridge), *bári* (*dalia, i.e.*, grain ground and boiled), *chilta* (*phapra* flour boiled and then baked), *sigri* (boiled cakes), *khobli* (lumps of meal in dough), *baturu* (bread "raised" by the dough being mixed and left overnight), *sattu*, (gruel), and meat.

Rámpur.—*Bhát, roti, álu, laphi, bári, chilta, sigri, kanhaur ki roti*, (*i. e.*, bread made of ground horse-chesnuts), *baisar ki roti, shigu ka sattu, shág ki phand* (stew), *sattu, chuli ki phand* (stewed apricots), and meat.

Kanáwar.—*Yud* (sattu), *cháh* (tea), *roti, phaling* (*laphi*), *shasman* (turnips), *torang* (*laphi* made of *bathu*), *álu, hodu* (*chilta*), *do* (*bári*), *tupkhá* (meat stew).

Tibetan border.—Stewed goat and *sattu, námon* (tea), *sattu roti, bári.*

Dress.

Dress differs in various localities as the following list of garments will show :—

Parganas Mandalgarh, Nawar, and Pandrasau (*i.e.*, tahsil Rohru and Pabar valley).—Men.—Coat, *chapkan* (frock), trousers, *angu* (*i.e. angarka*), *gáchi* (girdle), cap. Women.—*Chuba* (corresponds to *chapkan*), *pagti* (sort of gown), *dora* (sheet), trousers, *dhatu* (square cloth head dress), *thalli* (sheet), *gáchi, selti* (goats-hair rope wound round the waist).

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Tahsil Rámpur :—Men.—*Chopta* (*chapkan*); trousers, *gáchi*, cap, *chaddar*, coat, waistcoat, *kurta* (shirt).

Pargana Baghi-Mastgarh, tahsil Rámpur.—Women.—*Pagti*, *chopta*, *gáchi*, *dhatu*.

Arhála and Rattanhari, tahsil Rámpur.—Women.—*Kundia* (*gundri*), trousers.

Parganas Barabis, Athárabis, Pandrabis.—Women.—*Doru* (blanket), *choli* (a sort of gown divided from the knees downwards), *gáchi*, *dhátu*, sometimes a cap.

Rámpur city.—Men.—Turban instead of cap, *dopatta* (sheet), coat, waistcoat, *kurta*, and trousers.—Women.—*Biswáj* (gown), *kurta*, *dopatta*, trousers.

Tahsil Chini.—Men.—*Chuba*, round black cap, *gáchi*, trousers, coat, shirt, waistcoat, *chadru* (blanket).

Women.—*Doru*, *choli*, *gáchi*, *topu*, (cap), *pattu* (blanket).
Borders of Tibet.—Men.—Trousers, *chuba*, *gáchi*, *topi*, *lalchoti* (necklace). Women.—*Chupta*, trousers, *gáchi*, small piece of *pattu* for the head or flat red cap ornamented with cowries, and sometimes no head-covering at all.

The material of these garments is grey or brown *pattu*. In Kanáwar the clothes of both sexes are made of a white blanket stuff, which gives a very picturesque effect in conjunction with a round dark brown bonnet. The Jáds or inhabitants of the Tibet border have their cloth dyed dark-red or dark-brown, and the caps of the men turn up at the edges in Chinese fashion.

The usual kind of shoes worn are those of which the uppers are cloth and the soles leather. On the Tibetan borders long cloth boots are worn.

In Kanáwar the women have a brass brooch called *pichak* to fasten their gown in front, and they wear a great quantity of ornaments, silver and pewter.

A man usually carries a steel for striking fire, ornamented with brass, hanging from his right side (*chakmak*), a knife, a hatchet, a pipe in his girdle, and a goat's hair-rope round his waist. The pipes are usually made of iron and sometimes inlaid with silver.

Both sexes are fond of hanging wreaths of flowers round their caps.

Villages.

In the hills cultivation is necessarily scattered, and this prevents the formation of large villages. The people live in isolated hamlets near their fields. The administrative unit is always a group of such hamlets. In Bashahr the group is called a *ghori*, and in the smaller States a *pargana*. A Bashahr *pargana*

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is a collection of *ghoris*. In upper Kanáwar, where the people do not depend entirely on cultivation of the soil for their livelihood, some of the hamlets are comparatively large.

Houses.

The house of an ordinary *zamindar* in the lower hills is one-storied, white-washed, and thatched, but this type is not found in Bashahr. In the Sutlej valley about and below Rámpur the houses are similar to those of the villages around Simla, two-storied and roofed with slates or shingles. Higher up still, houses have three stories, of which the lower (*ogra*) is used for the cattle, the middle (*phar*) as a storehouse and winter sleeping room, and the upper, which is surrounded by a broad verandah (*dafi*), as the general living place of the family. The roofs of these buildings are curved and sloping. In Kanáwar the two-storied house is reverted to, and this generally has a flat roof.

Furniture.

Furniture is of the simplest description. Bedsteads are rarely used and people sleep on the ground on goat hair mats. A list of the ordinary utensils to be found in a hill house is given in the Simla District Gazetteer. In Kanáwar pottery is not obtainable and vessels for water and other liquids are made of wood.

Death ceremonies.

The higher castes perform the *kiria karm* in accordance with the Shástras, or with very slight alteration from the ritual there prescribed. The body is cremated on the day of death, and only one drum is beaten during the procession to the burning ground. The period of mourning lasts for sixteen days, and on the seventeenth a goat is sacrificed.

Kanets keep the corpse in the house for two or three days and have music played incessantly. It is then taken to the burning ground, accompanied by all the men and women in the neighbourhood dressed in their best, and by a band of musicians. All costly clothes are taken off the corpse before it is burnt. There is no *kapál kiria* (striking the head of the corpse by a relative), and the ashes are usually thrown into some local stream, though well-to-do people sometimes carry them to Hardwar. A goat* is sacrificed and eaten any time after three days from the day of death, and the period of mourning then comes to an end. Sometimes a goat is killed at the moment when the body is taken out to be burnt, and eaten on the return from the burning ground. *Shrádhs* (propitiatory services and offerings to the soul of the dead) are not held monthly, but are performed after six months, one year, and four years.

Kanets of the lower hills carry out the regular *kiria karm* ceremony, and this and their adherence to the orthodox form of marriage ceremony constitute the principal, some say the only difference between them and their brethren of the upper hills. The dividing line of custom is said to be Simla.

* The higher castes sacrifice a he-goat, Kanets either a he-goat or a she-goat, and Kolis a goat, a sheep, or a pig.

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Sati or self-immolation of widows on their deceased husband's pyre used to be practised as a matter of course on the death of a ruling Chief, but the custom does not now exist. When a member of the Bashahr ruling family dies, a Príthpáli Brahman is called into the palace and lodged and fed there for a whole year. He wears the deceased person's garments, uses his bed, bedding, utensils, etc., and is waited on by his servants. He is given rich food, and no effort is spared to make him comfortable. When the year is up he is given clothes, ornaments, utensils, and other furniture, and carried to his home in a palanquin. These Príthpáli Brahmans are considered to be of similar status to the Achárajs, but some of the latter refuse to intermarry with them.

Fairs.

Religious fairs are numerous, and all Hindu festivals are participated in by the people generally. The Basant Panchmi and the Holi are as a rule celebrated in the court-yard of the Chief's palace only, and a feast is given there on a large scale. During Baisákh, Sáwan, and Bhádon, fairs are held at the temples of all the principal *deotas*. The feature of these is dancing by men and women, who hold hands in couples and sing as they dance. The image of the *deota* is carried about in a palanquin to the music and drumming of Turis and Kolis. The people feast on meat, and in some parts of the State very heavy drinking goes on.

Apart from these the principal local fair in Bashahr proper is that held at Dudbhali in *pargana* Baghi-Mastgarh on the 12th of Hár in honour of the Kharán *deota*. It only lasts for one day, but it is attended by large crowds, which gather from great distances, and come in from neighbouring States as well.

Phulech fairs.

In Kanáwar the *Phulech* fairs are an important feature of the social and religious life of the people. They are held in various places during the month of Bhádon (August-September). The *Phulech* is properly speaking a service for the souls of deceased ancestors, but it is also the annual jollification of the entire neighbourhood. The name is supposed to be connected with *phul*, a flower. Certainly flowers, the blue monkshood (aconitum heterophyllum) in particular, play a prominent part in the ceremony, and the *Phulech* always takes place when the monkshood is in flower. Proceedings begin with the inevitable sacrifice. Each group of relatives provides a goat, which is covered with shawls and hung about with wreaths of flowers. The relatives encircle it and mourn for their ancestors. Food and alms are provided. The Lamas recite prayers for the dead, and receive food and alms. When the goat has been slaughtered, the wreaths are transferred to the necks of the worshippers and a feast begins, which lasts for two or three days, and a considerable quantity of liquor is consumed by both men and women. Both sexes dance together and the utmost licence prevails. The *Phulech* brings to an end the period of mourning by relations of all persons who

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have died during the preceding year. The following description of the general characteristics of this festival was given in the Assessment Report of the Chini tahsil by late Tikka Raghunath Singh and Mian Durga Singh :—

"The entire population of the village or estate congregates on the top of the hill fixed on for the fair. There they feast on liquor and meat, play music, and dance. They remain in a state of intoxication for sometimes two, sometimes three days. They call this in Kanáwar Phulech. On such occasion the general prosperity of Kanáwar can be observed. At ordinary times the apparent squalor of the country does not tempt a visitor to prolong his stay, and the general appearance of the population, male and female, conveys an impression that they are in the last stages of poverty. But at a fair every woman wears jewelry and other ornaments of considerable value, such as are never found in the districts of Rámpur or Rohru."

The *Phulech* has no exact counterpart outside Kanáwar. The *Kaniyagat* or *Shradh* ceremonies, which sometimes last for several days, are the nearest approach, but at these there is no sacrifice and no dancing; only the feeding of the Brahmans, who offer prayers for the dead.

CHAPTER II—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

Agriculture

General conditions.

That conditions vary in different parts of the State will be apparent, when it is considered that the elevation, at which cultivation is carried on, ranges from 3,000 or 4,000 feet above the sea level on the banks of the Sutlej to 10,000 feet on the mountain slopes of Kanáwar. The greater part of the Chini tahsil is, moreover, beyond the range of the monsoon current, and consequently this tract presents many special features of its own.

Classification of soils.

Each of the three tahsils has been brought under Settlement comparatively recently, Rohru in 1890, Rámpur in 1894, and Chini in 1897. The Settlement classification of soils for the two former is :—

1. *Kiár* (1st class and 2nd class).
2. *Bákhal* (Ditto).
3. *Karáli* (Ditto).

Kiár is rice land irrigated from hill streams. The first class sometimes yields two crops, rice at Rabi and maize at Kharif. *Bákhal* is manured land near the homestead and ordinarily yields two crops. *Karáli* is more or less newly reclaimed land or else old clearings at some distance from the homestead, which cannot be manured. As a rule it yields one crop only.

Bákhal is sometimes irrigated from streams, but, as a rule, it is dependent upon rainfall. *Karáli* is entirely so.

In Chini the same classification has been employed with the addition of a superior Class I, which comprises the vineyards and apricot orchards, and the warm low-lying lands of the Sutlej valley (called *newal*), which produce two or more crops in the year. It is said that in more than half of the Chini tahsil there is practically no rain during the summer. This renders the unirrigated crops in *newal* areas exceedingly uncertain, and makes irrigation valuable everywhere. Thus, whereas in Rámpur and Rohru only rice land is, as a rule, irrigated, in Chini all crops are watered wherever possible.

Methods of ultivation.

Cultivation is in most places rough. The plough can only be used where the field is approximately level. Otherwise a small hoe, called *chikri*, is used for turning the soil, and in stony ground a *mend* (an iron bar with a flat end) or a *kassi* (spade).

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The time both of sowing and reaping varies with the elevation of the field. Spring crops are usually sown from the middle of September to the middle of December, and are reaped in the lower valleys in April and higher up any time up to the beginning of July. Autumn crops are sown from March to the middle of July, and reaped from September to the end of November. In the colder parts of Chini tahsil, where snow lies a long time, there is only one harvest, and the spring and autumn crops are sown and reaped together, sowings being made in September-October and the harvest taking place in August and September. It is said that the crops are better and heavier in such localities than in the lower villages, where the climate is warmer.

Principal crops.

The following are the principal crops of each harvest:—

Rabi.

Wheat (*gehun*).—Sown on high lands as soon as the rains are over, *i.e.*, in September, and on low lands at the end of October after the autumn harvest. Reaped on the high lands just before the rains in June, and a month earlier in the lower fields.

Barley (*jau*).—Sown at the same time as wheat, but ripens a month earlier. It is generally grown on *bákhal* lands near the homestead.

Poppy (*afím*).—Sown from end of September to the middle of November; ripens on low lands in April and on high lands in May.

Ghala, *Kalao* (field peas).—Sown in November and harvested in May and June.

Dhania (coriander seed).—Usually sown together with poppy and reaped at the same time. Sold as a spice.

Masur (lentils).—Sown in October, and cut in May and June.

Kharif.

Chína (Panicum miliaceum).—Sown in July and cut in September. Usually cooked like rice.

Makki (maize).—Sown in July and harvested in September. Grown on *bákhal* land only as a rule.

Kangni (Pennisetum Italicum).—Sown in May, and ripens in September. Eaten boiled like rice, and cannot be made into bread.

Báthu (Amaranthus).—Sown at the same time as *kangni*, but ripens a little later. There are two varieties, red and white, but the grain yielded by both is white. It is eaten as bread, and the leaves are pulled for greens when young. It is sown on *bákhal* and *karáli* lands.

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Kála báthu (Amaranthus).—A species of the above and treated in the same way.

Koda (Eleusine corocana).—A species of millet. Sown from April to June, and ripens in October. It is eaten in bread, the *chapátis* being called *kadroli*, and is also made into porridge (*laphi*).

Rice (*dhán*).—Four kinds, *i.e.*, *básmati*, *chohartu*, *rehri*, and *ubthal*. The first two named are superior kinds. All are sown in April, and reaped in the first half of October. *Básmati*, *chohartu* and *rehri* are sown in *kiár* land and require watering throughout. *Ubthal* is grown on *bákhal* land unirrigated.

Másh (Phaseolus radiatus).—Usually sown on *bákhal* land. Will not grow on the higher fields. Sown in July and cut in October. Several varieties of food are prepared from it.

Kulath (Dolichos uniflorus).—Will not grow on high lands, and is usually sown on the *bákhal* of the lower villages. Sown in July and reaped at the end of October. To prepare for eating, it is first soaked in water for twelve hours, then pounded to a mash on a stone, then made into round balls and steamed. Another way is to roast the grains and boil them with rice.

Bhárt (Cajanus bicolor).—A pulse, sown and cut at the same time as *báthu*. Usually eaten as *dál*, but sometimes baked into *chapátis*, which are called *bhartoli*.

Rangán (Dolichos sinensis).—A pulse, generally sown in the poppy fields in June and July and cut in September-October.

Ogal (Fagopyrum poligonum), *phápbra* (Fagopyrum esculentum), *dhanphari*, and *chabru* are varieties of buckwheat. *Ogal* grows everywhere, but the others are mostly confined to the higher lands. *Pháphra* is the principal autumn crop in Kanáwar.

Tamáku (tobacco), sown on *báráni* lands near the village in July-August and harvested in October-November.

Kachálu (Arum colocasia), the edible arum. There are two kinds, one called *gandhali* and the other *arvi*. Sown in April-May and harvested in October. Grown on the best *bákhal* and is highly manured.

Bhang (Cannabis sativa).—Grows wild on waste land near the houses, and is also sown sometimes. Cut green in October and tied in bundles, which are kept on the house roofs. In the winter the bark is pulled by hand and twisted into rope. The leaves are rubbed by hand and smoked.

Potatoes (*farang álu*) are very little cultivated.

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Vegetables (all Kharif).

Kakri (cucumber), *kaddu* (pumpkins), *tori*, *shagotri* (baingan), *bhatte* (tomatoes), *pepli* (red pepper), *bábri* (beans), *múli* (radishes), *shalgam* (turnips), *pálak* (greens), *dunu* (garlic), *metha*, *gobi* (cabbages).

Fruit.

There is no systematic fruit cultivation in the State, but there is a good deal of fruit. Fruit is often dried and made into *atta* in the winter, when it is cooked and eaten mixed with ordinary flour. Especially this is done in Kanáwar, where the corn produce is not sufficient to support the populace. Fruit thus treated is chiefly that of the *pállu* (apple), *chúlli* (apricot), *báimi* (peach), *khanaur* (chesnut), and sometimes *akrot* (walnut).

In Kanáwar the possession of fruit trees is distinctly a mark of wealth. A certain income is also to be got from the collection and sale of *zira* (cummin) and *neoza* (edible pine nut) from the forests.

Orchards and vineyards.

There are apricot orchards in Chini tahsil covering an extent of about 120 acres, and about the same area of vineyards. The vines have, however, deteriorated during the last fifty years. It is said that formerly thousands of rupees worth of grapes were sold annually, and that the output is now but shadow of what it once was. One reason advanced for this is that there is more rain nowadays than there used to be, and that as a consequence damp mists have prevailed at the time when the grapes require strong sun. This explanation was put forward by the late Tika Raghunáth Singh and Mián Durga Singh in their Assessment Report of the tahsil, but Mr. E. B. Steedman, C. S., in his review of the Report, states that the failure of the vines is due to vine disease. Whatever be the cause, it seems certain that the vineyard area used to be considerably larger than it is now. A certain amount of grapes is still sold, either whole or in the form of wine, which is manufactured fairly extensively and consumed locally at the fairs described above.

Agricultural classes.

The principal agricultural classes are Rájpúts, Kanets, Brahmans, and Kolis. The Kanets preponderate largely, especially in Chini tahsil, where out of a total of 2,189 holdings they possess 1,832. In Rámpur, out of a total of 4,151 holdings aggregating 1,39,001 *bighas*, Kanets have 2,373 holdings of 79,253 *bighas*.

Kanet.

The Kanets of Kanáwar are on the whole prosperous. They have plenty of cattle and many of them make a fair income from trade, to which agriculture is a secondary occupation. In other parts of the State they vary, but many are well-to-do. Some hold their land revenue-free (*muáfi*) in return for State service. They often pay their revenue from the proceeds of home-spun cloth. Those who live in the higher altitudes sell *ghi*, honey, and miscellaneous articles of jungle produce, thus supplementing their income derived from the land itself.

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Rájputs are not found in Kanáwar, but elsewhere are generally in good circumstances. Some keep sheep and goats and derive an income from the sale of their wool.

Brahmans.

Brahmans, as a rule, hold their land revenue-free. They also find their priestly duties a source of income. Consequently they are often able to call what they get from their land pure profit.

Kolis.

Kolís are generally field labourers to the Rájputs and Kanets. But they have 678 holdings amounting to 9,036 *bighas* in Rámpur tahsil. They are seldom very well off for cattle. They are usually pitched upon to perform *begár* duties, and on the whole are a distinctly down-trodden class. Other classes who hold land are Túrís, Nagálus, Lohárs, and Barháis.

Bowára labour.

The system called *bowára* is employed when extra field labour is required, as for instance at harvest. The first *zamíndár*, whose crop ripens, calls in all his neighbours, both Kanets and Kolis, to help him, and gives them their food during the time they are employed. When the crop is reaped the whole party goes to some one else's field, and so on, until everyone has been assisted by every one else. Kolis who are labourers, pure and simple, get clothes as well as food for themselves and their wives and children, all of whom assist. The village menials, Túrís, Lohárs, etc., receive a fixed proportion of the crop from each *zamindár* with whom they are connected.

Extension of cultivation.

The tendency in all parts of the State appears to be to extend the cultivated area. It is reported that fresh land is constantly being broken, and that there are also large tracts of culturable land, which have not as yet been touched. In 1853 the first Settlement of the State was made by Shám Lál, the Manager put in by Government during the present Rája's minority. His measurements were not exact and his calculation of areas was made chiefly on the basis of seed measures. Comparing his figures with those of the measurements at the recent Settlement of Tika Raghunáth Singh and Mian Durga Singh, we get an increase of 100 per cent. in the cultivated area in Rohru tahsil, 48 per cent. in Rámpur, and 53 per cent. in Chini. But probably Shám Lál's figures are not to be relied on for purposes of such a calculation. Nevertheless that there has been a considerable increase in cultivation since British influence began to be felt in the State appears indubitable, because at the late Settlements most villages were found to have large areas of *nautor* (newly broken) land, and some landholders had no land except *nautor*.

Indebtedness.

The general indebtedness of the agricultural population was stated at Settlement to be serious in Rohru tahsil and considerable in Rámpur. The cause may be put down to the various forms of exaction by the State officials, which have been the rule until quite recently. As a result of these the people have been thrown into the hands of money-lenders to a remarkable extent. The latter

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appear to be exceptionally usurious and fraudulent, as is frequently the case where classes other than the regular Bania take to money-lending. In Chini tahsil the position seems to be somewhat better, possibly because the same influences have not been at work owing to the remoteness of the tract. The general situation appears to be improving now that the State is under Government management.

Loans.

No system of *takávi* exists. Loans are raised chiefly from other *zamíndárs*. There are not more than forty or fifty professional money-lenders in the State and these live at Rámpur, Rohru, or Saráhan. The usual rate of interest is 25 per cent. per annum. Very few of the loans are secured by bonds, an entry in the creditor's *bahi* (account book) being the usual method of recording the transaction. In Kanáwar, indeed, a knotted string is the only record in many cases.

Description of the pracitces of money-lenders.

The following account of the general procedure of money-lenders in the Rámpur tahsil is from the assessment report of Tikka Raghunáth Singh and Mián Durga Singh drawn up in 1893, and may be taken as a description of what went on in the State previous to the assumption of management by Government. The footnotes, signed W. C., are by Mr. W. Coldstream, C.S., then Superintendent Hill States.

Indebtedness of the *zamíndárs*.

The agriculturists of this tahsil are not so much in debt as those in the Rohru tahsil, or in other words, the debts of the agriculturists are not beyond their means. Still very old debts are realized, which is the source of their ruin. There is no period fixed for the payment of debts, nor is there any fixed rate of interest. The creditors strike out every year a balance of the amount due from the debtors, and on account of the compound interest charged, their debt soon amounts to a large sum. This has made many leave their homes, after making over their movable and immovable property to their creditors. The rate of interest amounts to at least Rs. 2-8-0 per cent. per month, which, besides interest, includes many other items the agriculturists have to bear on account of their being in debt :—

(*a*) When a cultivator goes to any money-lender to ask for a loan, he has to pay Re. 1 to the latter (money-lender) for loosening his purse called *qánth-khulái*.

(*b*) For the purpose of realizing the debt each money-lender sends about eight men to each of his customers, who may be indebted to him, who exact something from the indebted customers for themselves in addition to the actual debt with interest, which amounts to about four annas a month on each debtor. If the debt money is advanced for the payment of revenue then interest is charged for the whole year, although the money is kept by the cultivator for six months only.

Debts of agriculturists.

The people on some occasions complained against this practice, but no notice was taken of it. Mr. Barnes issued an order on the 10th of October 1860, limiting the period for payment of debt to twelve years. In 1874, the agriculturists again submitted a petition about their debts, in which they

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urged that the money-lenders (*sáhúkárs*) should not send their men of their own accord for the collection of debts as they were put to great expense by it, while it was no gain to the money-lenders; also that, as the debts were very much on the increase, their payment might be arranged by instalments. An order* was, therefore, issued by the Rája on the 2nd of December 1874, directing the money-lenders not to send their men to their debtors in future and to arrange for the payment of their money by instalments. The same order was also issued by the Deputy Commissioner on the 3rd of December 1874.

The principal creditors of the *zamíndárs* were the State itself, Wazírs and Ahlkárs of the State, Gasein Narpat of Rámpur. The State remitted its old claims due by *zamíndárs* about three years ago, only realizing debts 6, 8, 10 years old or so. The Wazírs and Ahlkárs recover without any regard to the twelve years' order. The greater portion of the debts is due to the Wazírs and other employés of the State, and consequently the above order has not been properly carried out; on the contrary, they themselves are now realizing debts of past generations due to them.

The agriculturists are being ruined by such debts, and there can be no hope of effecting any improvement in the land revenue of the country till the agriculturists are protected from such improper demands, as their debts are daily on the increase and all their savings either from land or other sources are taken away by the *sáhúkárs*. Not only this: at the time of reaping the harvest whatever they get goes to the money-lenders, the result being that the agriculturists have to incur fresh debts.†

Mortgages.

As a result of enquiries made at the Settlements it was discovered that about 3 per cent. of the total cultivated area of the State is under mortgage. In all cases the mortgagees are *zamíndárs*. The average rate is in Rámpur Rs. 7-10-0 per *bigha*, and in Chini Rs. 7-9-0 for ownership rights, and about a rupee less for occupancy rights. In Chini the actual rates are said to vary from Rs. 2 to Rs. 100 per *bigha*. Prices realised by sale of land in Chini range from Rs. 15 to Rs. 40 per *bigha*. In Rámpur only 21 *bighas* are reported as having been sold between 1853 and 1893, and these realised Rs. 243. Transfers of land by mortgage or sale without State permission were forbidden and declared illegal, if made, at the time of Shám Lál's settlement, but the rule never appears to have been enforced.

Cattle.

Cattle are of the usual small hill breed. There are no buffaloes in Bashahr. Cows fetch from Rs. 10 to Rs. 12, and bullocks Rs. 15 to Rs. 20.

A few yaks are found in the villages bordering on Tibet. They are used mainly as beasts of burden and are also prized on account of their tails, which sell for from Rs. 3 to Rs. 15. Yak's milk and *ghi* made from it is described as being a good deal stronger in flavour than that of ordinary cows. The hybrid between a yak and an ordinary cow is much used as a beast of

* It is said that except in Kanáwar this order has been a dead letter.—W. C.

† Durga Singh says the *sáhúkár* takes all the crops, leaving only 2 or 3 maunds *gusárá* with the cultivators.—W. C.

burden being more tractable and docile than the ordinary yak. The male is called *jú* or *zú* and the female *brimi*.

Ponies. Ponies are small and fetch from Rs. 40 to Rs. 150. The best are those of the Spiti breed in the villages bordering on Spiti.

Mules and donkeys. Mules and donkeys are also small. The price of the former is from Rs. 40 to Rs. 80, and of the latter from Rs. 5 to Rs. 30.

Sheep and goats. Sheep and goats are plentiful. There are about 25,000 of each in Chini tahsil alone. They are used for carrying merchandise as well as for providing wool and hair. Goat's hair is pulled twice a year in Chait and Bhádon. On each occasion the average weight obtained is 2 seers (*kacha*) per animal valued at 8 annas. Wool is taken from sheep only once a year in Baisákh. About $1\frac{1}{2}$ seers (*kacha*), worth three annas, is obtained from each animal. The price of a goat ranges from Rs. 2 to Rs. 6, and of a sheep from Re. 1 to Rs. 5.

Grazing. There is ample grazing ground for all kinds of cattle. Inhabitants of the upper villages have to take their animals to a milder climate in the winter and come as far down as Biláspur and Náhan. Two hills named Choti Jangram and Balthar in *pargana* Bhába, tahsil Chini, are said to have famous grass for cattle. In the winter the bulk of the stock is taken down below, and only a few beasts are kept for milking and the provision of manure. These have to exist on a seer or half a seer (*pakka*) of food a day and are nearly dead by the end of the winter. When the snow begins to clear away they are taken out to graze on these hills, and in a week or two are in better condition than if they had been stall fed on grain all winter. And if allowed to graze to excess the richness of the feed kills them.

Cattle diseases. Cattle disease is pretty rife in the State and has at different periods caused heavy loss. The principal diseases of sheep and goats are *bichu-rog*, an affection of the liver, *khrún* foot and mouth disease, *ghari* rinderpest, and *lút* scab. The treatment applied is of the roughest description and consists mainly of *kelu* oil and warm water. Kine suffer from *marri*, for which there is no cure, and from *khrún*.

Irrigation. Only 6 per cent. of the cultivated area is irrigated in Rohru, and 5 per cent. in Rámpur. Practically the only crop watered is rice. In Chini more than half the total area is irrigated to some extent. Owing to the scantiness of the summer rainfall water is applied to any of the autumn crops, when it can be brought on to the land. The water is led from the hill streams by small channels called *kuhls*, the construction and maintenance of which often involve considerable labour.

Section B.—Rents, Wages, and Prices.

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Rents, Wages and Prices.
Rents.

Regarding rents paid by tenants, a good deal of information was gleaned at the Settlements by M. Durga Singh. There are two classes of tenants, (1) those who have hereditary rights, and (2) those who have not, but there seems to be no difference in the rents paid by each. The main principle is that the tenant shall pay the landlord the value of half his grain produce.

In Rámpur out of a total of 33,615 *bighas* held by tenants, 18,296 *bighas* are rent-free in return for service. In Chini 5,269 *bighas* are similarly held out of a total of 11,083 *bighas*. Thus it appears that about half, or rather more, of the land in the hands of tenants pays no rent of estimable cash value.

Classification of rents.

There are three main descriptions of rent, (1) *batai* or kind rent, (2) cash, (3) cash and kind.

Kind rents.

(1) The rate of *batai* is invariably half the grain, but, with a few exceptions, the whole of the straw always goes to the tenant. The value of the kind rents in the three tahsils has been estimated by Mián Durga Singh as follows:—

		Re.	a.	p.	
Rámpur	... ...	0	7	10	per *bigha* all over.
Rohru	... ...	0	11	7	" " " "
Chini	... ...	1	3	0	" " irrigated.
"	... ...	0	4	6	" " unirrigated.
"	... ...	0	11	2	" " all over.

Cash rents.

(2) Cash rents, which are the chief form in Rámpur and Rohru, average 8 annas and 2 pies per *bigha* all over in these tahsils. For Chini the averages are—

Rs.	a.	p.	
0	7	0	... ... Irrigated.
0	2	9	... ... Unirrigated.
0	6	6	... ... All over.

But in Chini only 312 *bighas*, out of 5,814 *bighas* yielding rent, are charged with pure cash rent.

Mixed rents.

(3) Cash and kind. This system is almost entirely confined to Chini, where it is applied to 4,886 *bighas* out of 5,814 *bighas* paying rent. The averages worked out by M. Durga Singh are—

Rs.	a.	p.	
0	14	4	... ... per *bigha* irrigated.
0	4	5	... ... " " unirrigated.
0	10	0	... ... " " all over.

With regard to the apparent discrepancy between the average value of the cash rents and those of the other classes, M. Durga Singh explains that cash rents are chiefly paid by tenants to *jágírdárs*, and are only supposed to represent 24 per cent. of the produce of the land. Such tenants have to render service to their landlords and various dues such as *shádi-ghami* (contributions towards marriage and death ceremonies), etc., which bring up the total amount paid by them to at least 48 per cent. of the value of their produce.

Markets.

Rámpur is the only grain market in the State. The prices there are 33 per cent. higher than in the villages. It is estimated that between the two Settlements of 1853 and 1894 the prices of all grain have gone up 34 per cent. This is chiefly owing to the increase of demand at the road stages. The demand at Rámpur cannot be supplied from the State itself, and quantities of grain are imported there from Suket, Kulu, Bhajjí, etc. The *zamíndárs* of the State sell wheat in the spring and rice in the autumn, but keep most of the other grains for home consumption. The following is a statement of the Rámpur bazár rates for five years :—

Price current.

Years.	Wheat (white), seers per rupee.	Wheat (red), seers per rupee.	Barley, seers per rupee.	Mixed grain, seers per rupee.	Rice, seers per rupee.	Mash, seers per rupee.	Ghee, seers per rupee.	Potatoes, seers per rupee.
1900	8	10	16	13	7	6	1	9
1901	10	12	19	10	9	6	1	12
1902	11	13	19	18	4	7	1	14
1903	10	11	17	17	9	7	1	14
1904	12	13	18	18	10	8	1	14

Section C.—Forests.

Note on the Bashahr forests.

The following note on the Bashahr forests has been contributed by Mr. A. L. McIntyre, Deputy Conservator, and revised by Mr. C. S. Hart, Deputy Conservator :—

" The Bashahr forests situated in the valley of the Sutlej began to be worked for deodar timber for export to the plains about 1850. Between that year and 1864 great havoc was made in the most accessible of them by traders, and arrangements made by the Superintendent, Hill States, Simla, for their protection under the Rája's control having failed, they were in 1864, at the request of the Rája, leased to the British Government.

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—
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To start with, the latter paid the Rája for the trees it cut, but in 1877 a revised lease stipulating for the payment to him of a fixed yearly rental, *viz.* :—Rupess 10,000, was executed. This revised lease, which is still in force, made over the control of all the Bashahr forests, including those situated in the valleys of the Pabar and Giri rivers, tributaries of the Jumna, in perpetuity to the British Government, but it stipulated for free supplies of forest produce required by the State and inhabitants of Bashahr. Since its execution the forests have been managed by the Forest Department on the same lines as forests in British territory.

In the Sutlej valley the important forest blocks have all been demarcated and surveyed, and records of rights to be exercised in them were prepared by Mr. Minniken between 1884 and 1900. The Settlement Report was sanctioned by Government in 1903. For the Pabar and Giri forests the Forest Settlement is now under preparation.

At the time the forests were leased, and till a much later period, deodar timber was the only product worth exporting obtainable from them; and, though this is no longer the case, the production of deodar is still of such importance that it is necessary to describe the forests according to their capacities for the production of deodar. From this point of view it is convenient to establish two divisions, *viz.* :—

(*a*) The forests situated in the eastern half of the Sutlej valley, that is, east of Wangtu bridge, where the summer rainfall is very small, whilst the winter snowfall is very heavy.

(*b*) Forests situated in the western part of the Sutlej valley and in the Pabar and Giri valleys, where the summer rainfall is considerable, whilst the winter rain or snowfall is moderate.

The tract of country containing the first described forests may be termed the dry zone. For, though in the course of the year it receives almost as large a precipitation of moisture as the remainder of Bashahr, hereafter called the damp zone, as the greater part of this moisture is precipitated at a time of the year when it can help little forest or other vegetation, the general character of the country is dry and sterile. Forest growth is represented by fine, well-grown trees only in exceptionally damp and cool situations, which, as the slopes are very steep and broken, comprise but a very small part of the total area. In such situations, however, when the elevation is moderate, that is between 7,500 or 8,000 and 9,500 feet, everything seems to favour deodar, and when working of the forest s began, ground answering this description was for the most part covered completely by old deodar trees, well-grown and of large size. The concentration in small areas of large amounts of mature deodar timber at once attracted the attention of the traders, who began to work the forests, and an additional inducement to begin cutting operations in such areas was afforded by their situations, which are usually directly above the beds of the Sutlej or its large tributaries, into which timber in the form of large logs can be easily rolled down. As the Sutlej and a few of its largest tributaries carry large logs well, and as the launching of large logs in the conditions described cost little, the attraction these small areas of good deodar forest possessed for the traders, and even for the Forest Department, in its early years, can be easily understood. As little was paid for the trees, little attempt was made to prevent losses of timber through the breakage of logs in rolling them down to the water, the one idea being, apparently, to get timber into the river at as small a cost as possible. In this way, as the slopes between many of the deodar areas and the river are very steep and broken, much of the timber cut was destroyed before it reached the water.

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Though, whilst the traders worked the forests, a few small areas were quite cleared, as a rule, their work did not continue long enough to result in the destruction of the forests they operated in; and in consequence of the more gradual felling introduced by the Forest Department after the lease, most of the deodar areas have reclothed themselves with promising crops of young deodar, as the old trees have disappeared. Efforts made to restock by sowing or planting areas cleared by the traders have, however, proved very costly, and have resulted only in a moderate amount of success, and as yet there appears to be little ground for any hope that conservancy will result in the production of much good deodar timber outside the comparatively small area found stocked with that tree at the outset.

It may be added that under the management of the Forest Department waste of timber by breakage in rolling logs down to the river has been stopped by the construction of rough slides and rolling roads.

Trees which particularly characterise the dry zone, though they are only of local use, are the Pinus Gerardiana (edible pine) and ilex oak. The blue pine (pinus excelsa) is usually found at elevations of from 9,000 to 11,000, and owing to the low prices obtainable was difficult to extract at a profit. As prices have much improved during the last few years, this difficulty no longer exists to the same extent. The Himalayan firs are comparatively rare.

In the damp zone deodar, as a rule, avoids the damp and cold situations, which occupy far larger areas than in the dry zone, and, though in intermediate situations at suitable altitudes, *viz.*, from 6,500 or 7,000 to 8,000 or 8,500 feet, large areas in which the species grows well are available for its production, such areas originally contained very little deodar. In short, though forests in the damp zone are comparatively large, and carry fine crops of many kinds of trees, it appears that in the middle of the last century deodar was, as a rule, represented in them only by small groups of trees here and there or by sporadic single trees. To add to this the conditions for export were generally unfavourable, as such mature trees as could be found in the forests generally grew at great distances from waterways capable of floating logs, and could be exported only after conversion into small scantlings, such as railway sleepers. For a long time this method of export was out of favour in Bashahr on account of the large initial outlay it called for; and owing to the high percentage of loss from breakage and from theft, which resulted from early attempts to export sleepers down the Sutlej. In recent years, however, means of avoiding such losses have been discovered, and it has been found that the export of scantlings from forests whence logs cannot be extracted can be profitably undertaken. Under these circumstances, the export of deodar scantlings from forests in the damp zone has been considerably developed, and at the same time efforts have been made to increase the proportion of deodar in such forests, by opening out the cover wherever young deodars were found to be establishing themselves by artificial regeneration. Owing to such operations, and still more to successful fire protection, it is undoubtedly a fact that the amount of young deodar now found growing in these forests under hopeful conditions is more than sufficient to ultimately replace the stock of old deodar trees which is being gradually extracted. That is to say, the production of deodar is increasing, and measures are now being taken to add to this increase by planting and sowing suitable areas, of which there is a large choice. In this damp zone, blue pine is the most common tree at elevations between 6,000 and 8,000 feet, and a certain amount is exported annually along with the deodar. At lower elevations *chil* pine (pinus longifolia) is the most important tree, whilst at high ones the Himalayan firs, various kinds of oak, and a variety of deciduous trees, such as maples and horse chesnuts, occupy the ground.

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Forests.

Box is found in some of the ravines between 5,000 and 7,000 feet, but, as its timber will not float, and as the costs of its carriage by land is excessive, it has not yet been found practicable to sell it or to export it by Government agency at a profit. It has been ascertained that ground in the dry zone, where very suitable for deodar and when fully stocked, can produce nearly 100 cubic feet of timber per annum in log, worth, in the forests, over Rs. 20 per acre per annum. Well situated forests in the damp zone are probably more productive than similar forests in the dry zone. Deodar trees or crops of deodar trees in Bashahr become ready for the axe when they are 100 to 140 years old. But the trees which are now being cut are often between 200 and 300 years old, some of them being over 300 years old. At present the forests contain proportionately little deodar over fifty and less than a hundred years old as compared with stock above this age. The older trees are the remnants of the supply which existed in the middle of the nineteenth century before the export of timber to the plains began. The younger trees up to 40 or 50 years old have established themselves where old trees have been cut since 1850. In the damp zone at any rate and in many other places also, this is due to the system of protection instituted by the Forest Department.

Since 1891 all the demarcated forests in the valley of the Sutlej have been managed under a working plan, which prescribes the forests to be felled and the number of trees to be cut in such forests. The working plan aims at establishing such a rate of felling of the remaining old deodars as will admit of their replacement by trees of younger growth by the time the supply of old trees is exhausted.

The forest area in Bashahr is estimated as follows :—

Range.	Area demarcated.	Area undemarcated.	Total.
Nogli	36,786	5,047	41,833
Taranda	16,524	6,736	23,260
Kilba	6,736	7,585	14,321
Kailás	14,518	8,717	23,235
Chini	13,536	2,454	15,990
Pandrabis	17,865	12,939	30,804
Pabar (Jumna)	5,832	87,452	93,284
Total acres	111,797	130,930	242,727
Total square miles	175	204	379

Accurate records of the outturn of timber exported to the plains are available only for the last twenty-two years, ending with the forest year 1903-04.

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During the period the total amount of timber launched and received in sale depôts in the plains were as follows :—

Kind of timber.	Launched, cubic feet.	Received in sale depôts, cubic feet.
Deodar logs ...	4,289,980	3,357,834
Deodar scantlings ...	1,336,327	1,068,221
Blue pine logs ...	59,532	200,779
Blue pine scantlings...	105,408	56,138
Total ...	5,791,247	4,682,972
Average per annum ...	263,238	212,862

The financial results obtained since the forests were leased may be expressed as follows :—

Period.	Revenue.	Expenditure.	Surplus.	Average yearly surplus.
	Rs.	Rs.	Rs.	Rs.
1864-65 to 1879-80, 16 years ...	7,90,334	7,29,632	60,702	3,794
1880-81 to 1891-92, 12 years ...	12,00,920	10,02,085	1,98,835	16,570
1892-93 to 1903-04, 12 years ...	18,56,583	13,97,277	4,59,306	38,275
Total for 40 years ...	38,47,837	31,28,994	7,18,843	17,971

As the above figures, though including lease money or rental in the expenditure, make no allowance for the cost of provincial direction, nor for pension and leave allowances of Forest Officers employed in Bashahr, it is evident that they do not show correctly the financial results to the British Government. If these items were included in expenditure it is probable that the average yearly surplus shown would not exceed Rs. 6,000. It is to be remarked, however, that the surplus has increased greatly in the last ten years, and it may be noted that this increase in profits has been obtained in spite of a decreased rate of felling.

The preparation of a working plan for the Pabar and Giri forests and the revision of the Sutlej valley plan are now in progress. It is probable that the yield from the forests and the profit on their management will be considerably increased in future.

Section D.—Mines and Minerals.

CHAP. II, F.
Commerce and Trade.
Mines and minerals.

There are iron mines in Rohru tahsil, which provide metal for local agricultural implements. There are no regular foundries. Some persons earn a precarious livelihood by washing gold out of the Sutlej sand, an occupation which does not bring in more than four annas a day. Various schemes have been mooted from time to time for the systematic exploitation of minerals, which are believed to exist in different parts of the State, but hitherto nothing definite has been done.

Section E.—Arts and Manufactures.

Cloth weaving.

There are no factories of any description in the State. The principal industry is hand-weaving of *pattu* cloth or blankets, and some of the results are very good. The villages of Sunam and Kanam in Chini tahsil are noted for thick white fleecy blankets called *gudmas.*

Rámpur shawls.

Rámpur gives its name to the well-known "Rámpur *chaddar*" or *pashmina* shawl. But the industry has declined somewhat of late years, and though shawls of good quality are still made at Rámpur, they are said to be inferior to those woven at Subáthu, Ludhiána and Amritsar of wool imported from Bashahr and Tibet. The finest *pashm* wool brought to the Rámpur fair is now-a-days bought up by down-country merchants, and the coarser kind left for the local weavers. The price at Rámpur for a shawl is from Rs. 6 to Rs. 9 unbleached, and from Rs. 10 to Rs. 16 bleached.

Kanáwar.

In Kanáwar, besides cloth and blankets, a few miscellaneous articles are manufactured of brass, copper, or bell-metal, such as prayer wheels, horns and other musical instruments for temple use, drinking vessels, etc.

Section F.—Commerce and Trade.

Internal trade.

Rámpur is the only mart in the State. Shop selsewhere are scarce. All shopkeepers in the Rámpur tahsil are natives of the Ambála, Hoshiárpur, or Kángra districts, or of the Patiála State. Their methods of dealing with the *zamindárs* at the time of the Rámpur settlement is thus described in the Assessment Report of that tahsil:—

Every shopkeeper keeps two kinds of weights, one equal to 5 seers (pukka) and the other weighing 4 seers, which for the purposes of sale is considered a five-seer weight "pachsera." Those articles which are given to the cultivators are weighed with the latter, while those things which are bought from them are weighed with the former. Thus there is always a difference of 25 per cent, between both weights.

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Commerce and Trade.

The measures also are of two kinds, one yard is equal to 16 *girahs* in length, while the other is 13 *girahs* only. Things purchased from the *zamindars* are measured with 16 *girah* yard, while those sold to them are measured with 13 *girah* yard.

The weights used for the purchase of grain are also of two kinds and are known as *tamat* and *patha.*

Tamat is equal to two seers (standard weight), and *patha* equal to one seer. Both of these weights are used in the same way as those mentioned above. It is desirable that this system of unfair gain be stopped, as the shopkeepers and money-lenders get sufficient profit, and there appears to be no reason to justify continuance of such an improper custom. The same weight should be used for purchase as well as sale. The agriculturists lose about 66 per cent. by the present system, and by its abolition the shopkeepers and money-lenders can still get a profit of 33 per cent., which is by no means a small sum, in fact a sum which far exceeds the profit which is gained elsewhere.

It is to be hoped that matters have mended since the above was written.

Imports and exports.

A certain amount of grain (rice, wheat, and barley) and other articles of food, as well as *pattu* cloth is imported from Kulu. Wool is exported to Kulu.

The principal exports are :—

Wool, *pattu* cloth and blankets, *pashmina* cloth, *neoza* (edible pine nut), *zira* (cummin), honey, *ghi*, *karru*, violets, *dhúp*, apricots, grapes, yaks' tails, and *mohra* (aconite, white and black). Black aconite is very difficult to procure. It grows on the Belun mountain and fetches from twelve annas to one rupee a *tola.* These articles are brought into Rámpur and sold there at the annual fairs of which there are three. (1) *Loi* from 22nd Kátik to 1st Mágh; (2) *Dhal* from 12th to 25th Poh; (3) *Loi Jeth* from 22nd Baisakh to 1st Jeth.

The Rámpur fairs.

The first named is the most important, and is an interesting spectacle. The Kanáwari traders bring down large herds of sheep and goats carrying bundles of *pashm* or little bags of salt and borax the fruit of their summers' work in Tibet. Tiny donkeys laden with *pattu*, blankets, *neoza*, *zira*, etc., come in from various parts of Kanáwar, many of them the property of commercially inclined Lámas. There are Láma horse-dealers too, who dash about on Spiti ponies, showing off the paces of their mounts. Kulu sends a large contingent of merchants, dealers in *pattu* chiefly. These establish themselves close to the bridge on their own side of the river, in the hope that their wares will escape the octroi duty levied on goods entering Rámpur, a hope which the Bashahr officials usually frustrate by placing an octroi post on the bridge and charging octroi on all goods brought over it. The octroi rates are one anna per rupee of value on

CHAP. II, F. — Commerce and Trade. The Rámpur fairs.

blankets, *pattu*, and *gudmas*, and eight annas per *kacha* maund (16 seers *pakka*) on *neoza* and *zira*. Salt, borax, and *pashm* are not charged. There is no special place set apart for the fair, but the open space cut out of the hill at the western entrance to the town makes a convenient stance.

The fair is said to be a mere shadow now-a-days of what it once was, but in blankets and *pattu*, at any rate, a brisk trade seems still to be done. Every one who comes to the fair buys himself a new blanket for the coming year, and there are old clothes dealers, who will purchase his old blanket and sell it again to a Koli or some other low caste man. Except the octroi the State charges no dues on transactions.

Trade with Tibet.

The inhabitants of three out of the five Kanáwar *parganas*, *i.e.*, Tukpa, Shua, and Siálkar trade directly with Tibet. The members of each *pargana* form a separate group, and no member of one group may join or trade with another group. Business is generally done at Gartok. The traders journey thither in large parties, well armed, as the road is infested with robbers. The Tukpa and Siálkar people use the Shipki pass, and the Shua men a pass between Siálkar and Spiti. At Gartok each group of Bashahr traders has its own group of Tibetan traders, with which it may trade and with no one else. The following list of places in Tibet allotted to each group is given; it is possible that some, if not all, are corrupted from their proper form :—

Tukpa.—Gyanam, Kangsang, Gianma, Murbhang, Dubgya and Marbuk.

Shua.—Chhang, Rodu, Sangmang, Ladakh, Machang, Gianma, Mongpa.

Siálkar.—Cho-Chalang and Chang-Gialang. But the Siálkar people are generally allowed to trade freely with whom they like, because, it is said, Gartok once belonged to Bashahr, and Siálkar was part of the Gartok district.

All trade matters are settled by a committee consisting partly of traders and partly of Tibetans. It is said sometimes to exercise powers of life and death. It fixes trade rates, and deviation from these is punishable. All disputes relating to the trade or traders are referred to it. It appropriates the fines which it inflicts, and during the currency of a case the parties have to feed the committee. The food thus supplied is called *charva*.

Articles of trade.

These traders bring from Tibet wool, *pashm*, salt, borax, *numdahs*, carpets, and *charas*, and dispose of them at the Rámpur fair. Sometimes people of the Rajgraon *pargana* go up to Shua and Siálkar, buy salt which has been brought from Tibet, and take it down to Rámpur fair. Similarly the men of the Bhábá *pargana* buy salt, *pattu*, ponies, etc., in Spiti and bring them to Rámpur.

CHAP. II, G. — Means of Communications.

According to the Chini Assessment Report it takes traders two months to buy and sell their salt. In Tibet they get twenty seers (*pakka*) for a rupee, or, if they exchange grain for it, two seers of salt for one seer of husked rice. When selling it again in Garhwál, Rohru, or Rámpur, they get two or two-and-a-half seers of husked rice for a seer of salt, thus making a handsome profit. The kind of salt obtained is called *sanbhar*, and is white. When used, it is first dissolved in water and the salted water poured into the *dál*, or whatever it is that requires seasoning. If put in dry it makes the substance, to which it is applied, bitter.

Borax and wool.

The buying and re-selling of borax takes six months. The exact prices given and obtained are not known, but on an average it fetches three times its original cost. Other articles, such as wool, yield a profit of about 50 per cent.

Pashm.

The trade in *pashm* is at present languishing. The reason is that no road exists by which the *pashm* can be brought down by mules or ponies. Consequently it is necessary to use sheep and goats to carry it. These animals are accustomed to live at great altitudes, and when brought down to Rámpur the change of climate often kills a great many of them. The consequent loss to the traders swallows up the whole of the profits on the *pashm*. With a better road the trade would probably increase.

Section G.—Means of Communications.

The Hindustán-Tibet Road

The only good road is the Hindustán-Tibet bridle path which enters the State at Bhera Khad near Nirth and ends 102 miles further on at Jangi.

This road crosses the Sutlej by a bridge at Wangtu and all ravines along its course are bridged where necessary. The following are the stages :—

From	To	Distance.	Remarks.
		Miles.	
Nirth	Rámpur	13	P.W.D. rest-house.
Rámpur	Gaora	7	Do.
Gaora	Saráhan	10	Do.
Saráhan	Taranda	14	Do.
Taranda	Paunda	5	Do
Paunda	Nachár	5	Do.
Nachár	Wangtu	3	Do.
Wangtu	Urni	10	Do.
Urni	Rogi	10	Do.
Rogi	Pángi	10	Do.
Pángi	Rarang	8	
Rarang	Pángi	7	P.W.D. rest-house.

For a more detailed description see Appendix I.

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Means of Communications.

The upper road to Saráhan.

There is another branch of this road, which strikes away to the east from Nárkanda in Kumhársain State, enters Bashahr State between that place and Bághi, and joins the Hindustán-Tibet road near Saráhan. The stages are :—

From	To	Distance.	Remarks.
		Miles.	
Nárkanda	Bághi	10	Dak bungalow.
Bághi	Khadrála	8	Forest rest-house.
Khadrála	Sungri	11	Dak bungalow.
Sungri	Bahli	12	Do.
Bahli	Taklech	10	Forest rest-house.
Taklech	Darangháti	12	Do.
Darangháti	Saráhan	11	P.W.D. rest-house.

Sungri to Chakráta and Simla.

From Sungri a road runs southwards to Rohru (twelve miles), from whence it continues along the Pabar river and on to Chakráta and Mussoorie, branching off at Hat Koti, six miles from Rohru, to Simla *viâ* Jubbal and Kotkhái.

Other roads.

Other roads are Rohru to Dodra Kawar and on into Tehri Garhwál, Rámpur to Plách, and so on to Sultánpur in Kulu, Jangi to Poo, with a branch from Shaso (27 miles) to Daukar in Spiti, and from Poo two branches, one to the east to Shipki in Tibet and one from the north to Siálkar, and so on into Spiti. All of these are mere rough footpaths and mostly unfit for mules.

Bridges.

Besides the Hindustán-Tibet road bridges, the Forest Department has a few iron bridges. Otherwise *jhúlás* are used. The *jhúlá* consists of a rope stretched across the stream with a cradle running along and beneath it, which is pulled from side to side by guide ropes. The main rope in these civilised days is often a steel cable. Formerly it was of local manufacture, made of grass.

Waterways.

Timber is floated down the Sutlej to Rupar in Ambála district, and thence down the Sirhind Canal to Doráha, where there is a Forest Department depôt. There is another depôt at Phillour where wood is caught which has passed the Rupar weir.

Post offices.

There is a postal sub-office at Rámpur and branch offices at Rohru, Saráhan, Nachár, and Chini. There is no telegraph in the State.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

Civil and Criminal Justice.

Tahsils. *Ghoris.*

For purposes of administration the Bashahr State is divided into three tahsils—Rámpur, Rohru, and Chini. The tahsils are sub-divided into *parganas, parganas* into *ghoris*, and *ghoris* into villages.

A *ghori* is a collection of villages which have a common grazing ground. The villages are often mere hamlets of two or three houses.

Sub-division of tahsils.

In Rohru there are 8 *parganas*, 26 *ghoris*, and 174 villages. In Rámpur 7 *parganas*, 30 *ghoris*, and 186 villages, and in Chini 5 *parganas*, 14 *ghoris* and 63 villages.

Administration officers.

The State is under a Manager who has full criminal, civil, and revenue powers except that sentences of death require the confirmation of the Superintendent, Hill States. Under him are three Naib Tahsildars, one for each tahsil with 3rd class civil and criminal powers. In addition to these, Mián Padam Singh has 2nd class civil and criminal powers. All appeals from the subordinate courts go to the Manager. At head-quarters the Manager has a full treasury, record room, kánúngo's office, and judicial establishment. Small sub-treasuries are maintained in the tahsils. There is a field kánúngo for each tahsil. Rámpur and Rohru have twelve patwárís each, and Chini six. For every *pargana* there is a headman who is called *dashongi* in Chini, and *palsara* in Rámpur. He is remunerated at the rate of one per cent. of the revenue of his charge. Each *ghori* has a *lambardár* who gets three per cent. of the revenue, and each village a *chár* (chaukidár), who receives one per cent.

Extradition.

No written agreements are to be traced in the Rámpur record office for extradition, but as a matter of practice, except in very serious cases, reciprocity with the neighbouring States is the rule without the Superintendent, Hill States being consulted, though his orders are taken in more important cases.

Section B.—Civil and Criminal Justice.

Crimes and civil litigation.

Assault and offences connected with women are the commonest, but theft and murder are not unknown. Crime is said to have decreased a good deal during the last ten years, owing to its being more systematically dealt with and more regularly punished than formerly. The most common form of civil suit is that on unsecured loans,

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British law and registration.

Under the present administration all the Acts of the British Legislature, so far as they are applicable to the circumstances of the State, are in force, exceptions being the Limitation Act and the Excise and Opium Acts.

There is one Registration office situated at Rámpur. The Registrar is Rái Sáhib Mangat Rám, the Manager, and the Sub-Registrar Kanwar Padam Singh.

Section C.—Land Revenue.

Tenures.

Proprietary right, as it is recognised in British India, does not exist in Bashahr, but at the same time so long as a *zamíndár* cultivates his lands, and pays his revenue, his status is practically that of a proprietor, except that his power of alienation is restricted. Possession is the measure of right, and hence all village communities are what is known in British territory as *bhaiachára.* Except for the village site and the grazing ground, there is no *shámilát deh* or village common land. All uncultivated waste is the property of the State, subject to rights of user enjoyed by the *zamíndárs* from time immemorial. Waste land, when broken up, belongs to the man who breaks it. Hay fields are held in severalty, and are just as valuable as cultivated fields.

Fiscal history.

The fiscal history of the State is as intricate as it is interesting, owing to the light which it throws on the condition of the country in the early period of British rule.

Settlements.

Since 1853 there have been six Settlements within a space of forty years. This lack of continuity can be traced to the constant struggles between the Rája and his Wazírs, which continued until the management of the State was finally taken over by Government.

The Wazírs.

The rise in power of the Wazírs dates from the accession of the present Rájá's father, Mahindar Singh, who succeeded as a minor about the beginning of the present century. During his minority the whole management of the State devolved on the Wazírs, and, when he came of age, he proved to be unfit to exercise full control, so that the Wazírs remained in practically the same position as before. Mahindar Singh died in 1850 leaving the present Rájá a minor. During the latter's minority the first regular Settlement was attempted by Shám Lál, a Tahsíldár of the Kángra District, who was deputed by Government for the purpose, but his proposals were never given effect to. When the Rájá came of age the Wazírs had been paramount for over forty years and were not disposed to be ousted. Hence there were constant quarrels centred round the system of assessment of land revenue, which gradually resulted in the Rájá's giving way and the Wazírs remaining masters of the situation until the late Tikka Raghunáth Singh assumed charge of affairs.

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No better description of the various circumstances, which brought about the Settlements, can be given than that contained in Mr. W. Coldstream's review of the Assessment Report on the Rámpur tahsil by Tikka Raghunáth Singh and M. Durga Singh, from which the following are extracts :—

Mr. Coldstream's description of the Settlement in Rámpur tahsil.

Fiscal History of Bashahr State.

6. At this important era in the history of Bashahr government, it is well that I should record something of the past fiscal history of the State, which presents many remarkable features and is as remarkable an instance as could well be found of the prevalence of archaic and irregular customs, of grasping greed and oppression on the part of the administration, and of the crying need of the reforming hand of a just administration.

7. Before 1854 the cash revenue of the tahsil amounted to Rs. 5,372. "Before the Settlement of Sambat 1910 (Shám Lál's Settlement of 1854 A.D.), the cash revenue of this tahsil amounted to Rs. 5,372. In addition to this each land-holder (*asámi*) in the State had to pay according to his means certain other things mentioned further on, which were called 18 *karáhads* or *habúbs*. Their number was unlimited and large; separate officials had been appointed for the collection of them (*habúbs*), who went about with a few men with them for the purpose. They also realised their share for their services in addition. When a fair took place at Rámpur in the month of Poh, all the officials assembled there, and made over all their collection to the Wazír of the *pargana*, who, after deducting his share, paid the balance into the State treasury. If the above income fell short of the State expenses, the deficiency was made up by collecting it proportionately from among the agriculturists. There is no record of the account of the State income for that period from which the total amount of income could be ascertained."

Karáhads.

8. The *karáhads*, or miscellaenous cesses, were nominally 18 in number, but really 25. No one paid fewer than 18, but residents in *jágírs* paid 25. The rapacity and oppression practised under such a system are pathetically summed up in the words of the report.

"The above articles appear of very little value, but the amount really collected by the officials was practically unlimited. Moreover, there was no proper supervision on the part of the higher officials for the purposes of checking oppression. The value of articles collected by the officials as their share amounted to twice or even thrice as much as collected for the State as *karáhads*. When the State officials went to any village for collection of the revenues and the 18 *karáhads*, each of them was followed by about 15 or 20 followers, called *piádas* (peon) who in their turn collected something from the subjects as their share, in addition what is mentioned above. Even this did not satisfy them. They also exacted from each cultivator separately their food expenses, etc. The cultivators were consequently obliged to complain against the management of the State to the Deputy Commissioner. With the consent of the subjects an order was accordingly issued in 1851, for the introduction of a new system of management."

Shám Lál's assessment.

9. The regular assessment of Rámpur tahsil was first made in 1851-52, by Munshi Shám Lál, an official specially deputed to the work. The assessment was Rs. 11,845, and Rs. 1,977 cesses, total Rs. 13,801. It was based on the seed measurement common in these hills of *jun*, *patha*, and he estimated an area equal to 93,948 *bighas* of 900 square yards,

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and the low rate fell at two annas per *bigha* on the cultivated area. It abolished the 18 *karáhads* or cesses; was completed, or nearly so, in 1852, not worked.

Shám Lál's assessment.

Notwithstanding the extreme lightness of the assessment the settlement found no favour, and lasted only a year or two. The fact was that a cash assessment and the abolition of the *karáhads* with the unlimited opportunities for plundering the people did not suit the Wazírs and jágírdárs.

Lord W. Hay's assessment.

10. It appears that in 1856 new rates were fixed at a conference held at Simla, at which the Rájá and representatives of the people were present. The new *jama* was reduced by Lord W. Hay from 25 per cent. of the gross produce as fixed by Shám Lál to 15 per cent.

The assessment amounted to Rs. 9,015-4-0 for Rámpur tahsil and was fixed for three years, cesses were fixed at 16 per cent.—Rs. 1,442; total Rs. 10,457.

It seems that, although the assessment was extremely light, it was distasteful to the Wazírs, who had always objected to money assessment, because, as above said, it at once stopped their indirect gains which formerly swelled these incomes. (P. Moti Lál's note printed collection, page 8). The Rájá professed to approve the money assessment, but secretly encouraged the Wazírs to oppose it. On the outbreak of the Mutiny the Rájá issued orders in favour of reverting to the old system of collecting the revenue. He justified this action by saying that the principal god of the country had expressed an opinion that the cholera, which was then raging, was solely attributable to the money assessment. Both systems appear to have been enforced for a time, and the accounts fell into confusion. The feeble Rája again espoused the money assessment. The Wazírs resisted it in their private interests; and the question of the settlement was one of the principal points in the disputes which distracted the country. On reference to Government the Superintendent was directed to explain to the Rájá that the Commissioner objected to coerce the Wazírs, or to enforce the money assessment, however advantageous such a system might in reality be to both parties.

11. In August 1853 the *zamíndárs* petitioned the Superintendent on eleven points, one of which was that the old settlement should be reverted to.

The representatives of the "Dum."

12. In April 1859 Mr. Barnes visited Bashahr with a view to composing the discordant elements in the State. In his No. 122 of the 30th April 1859, he describes his proceedings. The complaints of the people as to the land revenue administration, he thus summarises:—

"Their statements were unanimous. They said that their country was wild and secluded. Except along the valley of the Sutlej there was no traffic, and the substance of the people consisted of their crops and their flocks, which, owing to the want of markets, they could not readily convert into cash. Money was a scarce commodity except along the line of trade and their dealings among themselves were almost limited to exchange. In consequence of these incidents of their country the Government revenue had always been levied partly in kind and partly in cash. They could easier pay a heavy revenue in this way than a light consolidated sum in money. From the earliest days of the Bashahr principality the State had been supported by this primitive mode of revenue. The Rájá had kept his Court, and the people had lived contented under a system which, however rude and complicated to British ideas, was yet the best adapted to the necessities of the country.

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The representatives of the "Dum."

In 1851 the British Government, considering that the present Rájá was a minor, had deputed an experienced Tahsildar, by name Shám Lál, to make a land settlement in money, consolidating all miscellaneous imposts and fixing upon each peasant a sum in cash proportioned to his means and the extent and quality of his land. From this time the revenue has been thoroughly disorganised. They themselves were reduced to poverty. The Rájá's treasury was notoriously empty. Constant demands were raised against them; revenue emissaries were always harassing them, and they were in utter perplexity, ignorant of their accounts, and never feeling secure that their obligations were discharged. Of late years conflicting orders have been issued. At one time Shám Lál's settlement has been set aside and a partial return made to the old system, with the difference that the tribute to the British Government of Rs. 15,000 a year, which is levied ratably from all the *zamindárs*, was increased 50 per cent. or to Rs. 22,500 a year, in order to raise funds for the State expenditure. They had paid this assessment for a year without complaining but, seeing that the Rájá was no richer, while they were ground to the dust, they had determined to rise, partly to obtain a complete return to the ancient system of revenue, and partly to punish those *kárdárs*, who had spared neither them nor the Rájá, but had plundered both. Their demands for the future were :—

"*1st.*—The ancient system of revenue.

* * * * * *

Concession of the ancient system of revenue.

"It was after much discussion and many public meetings that these demands were elicited. The Rájá sat by my side, while the people narrated their grievances, and seemed to take an interest in the proceedings. With his consent the wish of the people for a return to the old system of revenue was conceded, with this proviso that, if the income proved insufficient for the expenses of the State, the people should make good the difference by a ratable levy, for which the fixed character of Government tribute already assessed upon them afforded a good foundation. The people themselves proposed this rule, anticipating apparently that there would be a deficit.

Reasons for the same.

"This system is avowedly rude and cumbrous. The revenue is made up of various imposts, which would be intolerable to any land-holder in a more civilized part of India. But we must not judge of Bashahr by ordinary rules of political economy. There can be no comparison between the advantages of a fixed money assessment and multiplied cesses, levied partly in cash and partly in kind. But, in the first place, a barbarous race of mountaineers in a remote and secluded part of the Himalaya is not able to discriminate correctly between conflicting systems of revenues. They prefer what they are best accustomed to, however opposed to their real interests. Moreover, it is not possible to work a foreign system by such means as Bashahr can supply. A money assessment to be popular must be fairly and evenly distributed, not only between different *parganas* and villages, but between man and man. We can effect this object with our elaborate machinery and the people appreciate the advantages of a fixed and definite demand. But when so much depends upon equality of rates and a careful classification of soils, we cannot trust the loose, unscrupulous and uneducated agents of a State like Bashahr. The fact is abundantly proved by the disorder that has prevailed ever since the attempt was made. Add to this the rude and inaccessible character of the country, the imperfect circulation of coin, the strong attachment of the people to the old system, the opposition of all classes, and it will be seen that Bashahr is not prepared for a money assessment; or, if such a system must be introduced, we must appoint our own officers and entirely sweep away the native agency. One of two alternatives lies before us, either we must adopt the ancient system of the country and ad-

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minister it by native officials, or we must be prepared to assume the entire management of affairs, to supersede the Rájá and his Wazírs, and to import our own agents. A mixed system will not be successful, as the result of the last eight years has proved."

Mr. Barnes's assessment.

13. Government approved of Mr. Barnes's proposals to revert to collection in kind (Secretary to Government No. 559 of 7th May 1859, to Commissioner, Umballa.)

While it was then considered necessary, in order to quiet the apprehensions of the people and to lay anew the foundations of settled government in this distracted State, to revert to the old and cumbrous assessment of the revenue in kind (to a large extent) it was confessedly a stop of a temporary and provisional character. Mr. Barnes, while he admitted that the exertion made to uphold Shám Lál's assessment of 1851 was one of the principal causes of the rebellion, and stated that the people there "shudder at the very name of *paimaish*," and connected the idea with oppression and misrule, yet distinctly declared "that at a more opportune time the experiment should be renewed," and was, in his opinion, the one thing necessary for the complete organisation of Bashahr. "But the measurements," he added, "must be made under proper superintendence, the returns must be well tested, and above all the demand must be distributed with great caution."

14. In the report to Government, from which the above is taken, Mr. Barnes gives an account of the archaic revenue system of Bashahr (paragraphs 7 and 8 of Commissioner Umballa's No. 312 of 28th November 1859, to Secretary to Government). Mr. Barnes's settlement was Rs. 5,372 cash and the 18 *karáhads*, which was an unknown amount. "At first," he said, "no man's burden is grievous, although some are much lighter taxed than they should be."

Mr. MacNabb's assessment "Bandobast Sambat—Tentis."

15. In 1874 (by *rúbkar* of 2nd November 1874) Mr. J. W. MacNabb issued orders for a new settlement, which was carried out under the supervision of the Wazírs, who were to be assisted by six respectable men from the 6 "khunds," or remote *parganas* of the State, *viz.*, Atharabis, Pandrabis Bhabah, Rajgraon, Shua, and Tukpa. This is known as the settlement of "Sambat Tentis," and has been in force up to the introduction of the present settlement now under review.

It amounted to Rs. 26,295 and Rs. 2,354 *sewái*, total Rs. 28,649. The cash payment was Rs. 13,640 and commutations for payments in kind were Rs. 8,911. Rupees 3,744 was *muáfi*.

Abolition of karáhads.

The cash payment, therefore, rose from Rs. 5,372 to 2½ times the amount. In this settlement of Mr. MacNabb's only five *karáhads* were retained, *viz.*, *Mel* including *soja*, or a cess in kind of wheat, rice, másh; *Bagra*, a cess on all other (inferior) grains; *Pinti*, or a cess in kind of *ghi*, and *Khora*, a cess in kind of *gur*. The value of the five payments in kind thus detailed was in each case calculated and the zamíndár had the option of making these payments in kind, or in the fixed cash equivalent. It would appear that the *jágirdars*, not content with the five *karáhads* gradually imposed all the other 13 *Karáhads* on their tenants—a striking instance of the unblushing rapacity of this privileged class.

PRESENT SETTLEMENT.

16. The measurements of the Rámpur tahsil have been conducted on the Government system, and by fairly competent agents. It was well commenced under the superintendence of Munshi Arjan Dás, whose work I had the opportunity of inspecting in 1888. But except three large villages the whole has been completed under Mián Durga Singh, Superintendent of Settlement.

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He had under him Pandit Hem Ráj, who had had experience in the Khaneti Settlement and has been here throughout the settlement, 5 munsarims and 31 Patwárís. The munsarims were mostly from the Ráwalpindi Settlement, and the patwárís were all, except seven, natives of the State, trained in the Government School of Kot Khái, which, under the mastership of Bishen Dás, has given a useful education to so many hundreds of hill men.

* * * * *

Total assessment.

20. The total cultivated area amounts, (as above said), to 139,001 *bighas* of 900 square yards.

The total revenue assessed on the tahsil is as follows :—

		Rs.
Land revenue	... ...	28,741
Sewai	... ...	7,163
	Total ...	35,904

which gives an all-round rate of 4 annas 1 pie.

All-round rate.

This is a moderate rate enough, but in fairness there must also be taken into account the fixed labour as *begár* which is here, as elsewhere, an obligation attaching to the land.

Begár.

21. Now this obligation was under previous settlements a very oppressive one. Each *málguzár*, except those who were exempted, had to render to the State no less than six months' personal service at Rámpur or the "*chaukis*."

In the present settlement this six months' service has been reduced to one month, and this is one of the wisest and most beneficial steps taken in the present settlement.

The obligation to State service is thus distributed—

Rámpur *Chakri*	... ...	2,258
Cultivate Rájá's land	... ...	678
Serve at *chaukis*, and serve muáfidárs	... ...	318
	Total ...	3,254
Totally exempt from *begár*	... ...	897
	Total ...	4,151

The report at paragraph 41 only gives the number (2,258) of those who do *begár* at Rámpur, the head-quarters of the State; besides these, others cultivate the Rájá's land and serve at the *chaukis* and render service to muáfidárs to the number of 996. The sums payable in lieu of service if the zamindár did not go and do his "*chákri*" varied from six to twelve rupees, average nine, as shown in paragraph 41 of the report.

The service of zamindárs in this way can hardly be estimated at less than Rs. 2 a head per mensem. To the land revenue therefore must be added the value of services exacted on 3,254 holdings. This at Rs. 2 per holding would be Rs. 6,508, a sum which raises the incidence on the cultivated area from 4 annas 1 pie to 4 annas 11 pies.

Rs. 2 per mensem is, however, a very low estimate for value of services (no food or clothing is given by the State to those serving). The local rate of labour is 2 annas 6 pies per day, and the commutation rate for absence is fixed at 4 annas a day or Rs. 7-8-0 per month.

* * * * *

CHAP. III, C.

Land Revenue.

29. The cesses (*sewai*) amount to 25 per cent. on the revenue and are as follows (see paragraphs 79 and 80 of report):—

		Rs.
1.	*Rasaiki* (a religious impost for the Saráhan temple) ...	3
2.	For collection of revenue, hitherto paid to the Wazírs	10
3.	*Zaildári*	1
4.	*Lambardári*	3
5.	*Patwár*	5
6.	*Chahr* (for *chaukidár*)	1
7.	Hospitals	1
8.	School	1
	Total ...	25

30. Ten per cent. was paid to the Wazírs for collecting the revenue and paying it at the tahsil. They will probably not now receive the whole of the allowance, some of which should go to the expenses of the tahsil. And here it should be noted that one of the most important and radical changes which has been introduced in connection with the present Settlement is the alteration of the political position of the Wazírs, and their being relieved of the fiscal and judicial duties.

What a power in the State they have hitherto been is well known to those who have had the opportunity of studying the political history of Bashahr. While they have done much work for the State, and often good work, that history tell that their influence has in times past been, at least sometimes, a serious hindrance to the administration.

* * * * *

31. In the foregoing paragraphs I have treated only of land revenue proper and stated cesses and the prescribed *"begar,"* or *"misl chákri,"* now reduced to one month per annum for each holding. It must be mentioned, however, that while a very great step has been taken in the abolition of 18 (or even, as sometimes stated, 25) *karáhads* or miscellaneous imposts and the reduction of the *misl chákri* or personal *begár* service for 5 months in the year, still the State wishes to retain the right to make certain occasional demands, other than those already treated of, on the time and labour of its subjects and these have, of course, to be considered in estimating the incidence of the revenue and the ability of the people to pay the regular yearly demand.

Phants.

4. The occasion on which *phants* (occasional collections for State purposes) will for the future be levied are now limited in the Tika's report to 7, described at paragraph 87 of the report, only two of them, *viz.*, "*Jag*" and "first marriage of Tika Sahib," as well as "the marriage of each daughter of the Rájá," are the occasions of really heavy imposts, and if the principles raising the sums absolutely required, laid down in paragraph 87 of the report, are faithfully adhered to, the hardship to the zamíndár will be minimised.

It is said that a *Jág* would cost this tahsil, if contributions were collected according to ancient customs, Rs. 41,000, that no *Jag* has been celebrated for some 150 or 500 years, nor is there any immediate prospect of one. For "marriage of Tika," *"senárbandi"* the necessary ceremonies have already been performed for the present generation.

Mián Durga Singh has calculated that these occasional cesses impose an average additional assessment burden of Rs. 3,321 which would raise the revenue nearly another 11 per cent. The State will, I trust, learn to look with disfavour on and ultimately dispense with these extra imposts.

CHAP. III, C. — Land Revenue.

* * * * *

Ganwsar begár.

34. I have observed during my tour in the State (*e.g.*, at Taklich, Mashnu, Daran, Bahli, Chora) that there is a kind of *begár* still levied called *Ganwsar begár,* which consists of *begár* service to travelling officials, posts, etc. This kind of *begár* is for the future stopped except to the extent that Government and State *chaprássis* will be allowed a coolie to carry their bundles, when they are on the move. But, as it is necessary to keep up a certain amount of it, I think the villages liable to furnish it should have a deduction in their revenue, as well as have their regular service *begár* (*misl chákri*) remitted.

Wazírs and Munshís should no longer be allowed *bhoj begár.* Munshís are now to have a small travelling allowance.

Batrauli begár.

35. Another kind of *begár* is called *batrauli,* or *hallah ka begár* and it is taken from each Brahmin, muáfidár, and all. It is useful when a road has to be constructed or a bridge. But it has been greatly abused; *batrauli* for the erection and repairs of State houses has been a serious burden. For the future this kind of *begár* should be called out only on important occasions, such as construction and repairs of bridges; camps of high Government officers; at State marriages; and it should only be called out by State orders. Jágírdárs should not be allowed to take *batrauli.* They have sometimes been great offenders, and have taken *doah* or *choah,* (two or three *begáris* from a house instead of one) for building a house.

36. All lands should bear the burden of *begár* whether *muáfi* or *khálsa.*

In the new settlement the amount of *begár* which jágírdárs and muáfidárs are to be allowed has, I understand, been fixed. They will be allowed *begár* as before for cooking and drawing water and this *begár* service will be counted as *chákri begár* rendered to the State. The limit is one month's service from a household. Those who give *begár* service to the jágír and jágírdárs will not work for the State and *vice versâ.* In a wazíri or jágír estate or tract some of the zamíndárs do work for the State and some for the wazír or jágírdárs.

Vigilance necessary to check unauthorised continuance of begár.

9. It will be very important that the State should watch and check the future employment by its servants or by wazírs and jágírdárs of "*batrauli*" and "*ganwsar*" *begár.*

* * * *

Attitude of the people.

The new assessment and settlement have been on the whole well received by the people. Complaints of wrong measurements and of hard assessments there have been of course; but no loud or clamorous disapproval; several complaints preferred to me have been sent for disposal to the Tika, and I hear there are some 70 petitions regarding the settlement under disposal in the State office: no doubt these will receive careful attention. I have laid myself out as I have passed through the tahsil, both in the valley and on the upper ranges, to ascertain how the people liked the new settlement and to hear all objections.

CHAP. III, C. — Land Revenue. Attitude of the people.

Many persons have been definitely asked about the new settlement and their statements have been recorded from march to march from Gaura to Wangtu and back to Baghi. The majority of them have appeared before me, and many of them been questioned by myself. I find that out of 49 thus questioned 34 professed themselves contented or pleased with the new Settlement, while 15 said they disliked it.

* * * *

* * * *

General conclusion for confirming the assessment and reasons.

In view of the facts, first, that the incidence of the assessment per head of population and per acre of cultivation has fallen; second, that the percentage of enhancement is moderate while the value of produce has risen, and the cultivated area has increased; third, that the incidence of the assessments including cesses (see statement), per *bigha* of cultivation is less than that in Kulu, Kot Khái, or Spiti; and per head of population less than in the two former apparently; fourth, that the assessment is calculated (though I am not sure how much reliance is to be placed on the data for this calculation) to fall at less than 10 per cent. of the gross produce of the land of the tahsil; fifth, that, to put it moderately, a considerable portion of the people are on the whole not discontented with the new settlement (which is a good deal to say considering what Mr. Barnes recorded as to the feeling of the people as to *pamaish* in 1859), I find good ground for sanctioning the assessments (which have already been realized for three crops) and approving the operations in general up to date, subject to my remarks as to *begár* above recorded, and as to the claims of the wazírs, jágírdárs, and muáfidárs which are still pending, and regarding which I have had an opportunity of conferring with the Tika.

* * * *

Karáhads.

The following is a detail of the *karáhads* mentioned in paragraph 8 of the above.

1. *Khora*, apricot oil.
2. *Pinti*, ghi.
3. *Batlohi*, spirits of grain.
4. *Shiu*, spirits of grapes.
5. *Dulgi*, spirits of a forest tree called *khim*.
6. *Hatangnan*, elephant's expenses.
7. *Ghortangnan*, rent for *gharat* or water-mills.
8. *Sarkhan*, stable expenses.
9. *Manden*, *tirni* or tax on flocks.
10. *Poksha* or *Khadu*, *tirni* taken in sheep and goats and not in cash.
11. *Dhalbaya*, 1 anna per house taken at the Dhal *mela*.
12. *Kothipavali*, expenses of *bara* or *khud kasht* land, taken from cultivators, such as *deota* and festival expenses, cash 2 annas to 4 annas per house.
13. *Mel*, share of grain.
14. *Karáhads*, cash taken according to status of individual.
15. *Phag*, or Holi expenses.
16. *Puthi un*, a share of wool taken in Chet and Bhádon from those who had more than 40 sheep and goats.

17. *Cholumang*, assessment to pay for the Rájá's wardrobe.
18. *Jakat Chowdry*, payment for servants of Zakat contractors. This pay was recovered by *phant* from the *zamíndárs*.
19. *Heru*, State gamekeepers' pay recovered from villagers.
20. *Darai Rámpur*, expenses for the musk men.
21. *Cholti*, Kárdárs and Wazírs' money levied on the *zamíndárs*.
22. *Muri*, *muri* (dried wheat or barley) taken by the people in grain.
23. *Indrangnan*, cash Re. 1 to Rs. 4, realised from the *zamíndárs*.
24. *Rasaiki*, expenses of Saráhan temples taken in cash.
25. *Chhelu*, small goat Re. 1 or Re. 1-8-0 given for Saráhan temple.

Phants.

The special occasions on which the *phants* referred to in paragraph 32 are levied are :—

1. The *jag* ceremony at the Saráhan temple. This involves a large sacrifice and feeding of the poor. It takes place at very long intervals.
2. First marriage of the Tikka Sáhib, and the marriage of each of the *Dei Sáhibás* (Rájá's daughters).
3. Funeral of the Rája or Tikka (*ghami kalán*).
4. Investiture of the Tikka with the sacred thread (*zinárbandi*).
5. Accession of a Rájá (*masnad nashíni*).
6. Birth of the Tikka, or heir-apparent.

There is in addition to these an ancient impost of two anna per *málguzár* when the Rája or Tikka goes on tour in the *parganas*.

Rohru tahsil.

The assessment of the Rohru tahsil previous to Shám Lál's Settlement was Rs. 6,617 in cash and the eighteen *karáhads*. *Begár* was the same as in the other two tahsils, six months for each person assessed to land revenue, with a fine of Rs. 3 per month for default.

Shám Lál assessed at Rs. 16,659 on an estimated area of 81,790 *bighas*. Lord William Hay reduced to Rs. 9,674 retaining most of the 18 cesses. Mr. Barnes restored the original demand and the 18 cesses. Mr. MacNabb assessed a lump sum of Rs. 19,332.

This was enhanced in 1890 at Tikka Rughnáth Singh and Mián Durga Singh's Settlement to Rs. 25,528, plus cesses at 22 per cent. which amounted to Rs. 5,610. The revenue demand worked out to an all-round rate of Re. 0-2-6 per *bigha* and was calculated to represent 30 per cent. of the net assets.

Begár was fixed at one month, with a fine of four annas a day for dfeault. Cesses are the same as in Rámpur except that the *rasaiki* was not levied at settlement.

CHAP. III, C.
Land Revenue.
Chini Tahsil.

The following table gives the various assessments of the Chini Tahsil :—

	Cash.	Cesses.	Total.
	Rs.		
Before Sambat 1909 (A.D. 1853)	7,809	18 *karáhads.*	...
Sambat 1910 (A.D. 1854), Shám Lál's assessment	16,655	2,664	19,319
Sambat 1912 (A.D. 1856), Lord Wm. Hay's Settlement ...	16,797	1,728	12,525
Sambat 1916 (A.D. 1859), Mr. Barnes' Settlement	7,809	18 *karáhads.*	...
Sambat 1933 (A.D. 1876), Mr. MacNabb's Settlement ...	12,892	1,363	14,255
Sambat 1951 (A.D. 1894), Tikka Raghunáth Singh's Settlement	10,422	2,593	13,015

Shám Lál's area was 30,872 *bighas* and the incidence fell at eight annas and seven pies per *bigha*, or annas 10, including cesses. The area was only roughly estimated with reference to seed measures and was not actually measured.

The measurements in 1894 gave a total cultivated area of 47,770 *bighas*. The incidence worked out at two annas and ten pies per *bigha*, and three annas and seven pies including cesses.

Cesses are the same as those in Rámpur. As elsewhere State *begár* was reduced to one month with a fine of two annas a day for default, additional *begár* being liable to be taken for repairs to roads and bridges, provision of coolies for officials and travellers, and for special State requirements at marriage and funeral ceremonies. The circumstances of Chini *tahsil* are somewhat peculiar, as in some parts of it sufficient grain is not grown to support the population. The inhabitants of this *tahsil* are nevertheless on the whole better off than those of Rámpur and Rohru. Good profits are made in trading, they have plenty of cattle, and they make a considerable income from fruit and forest products, as well as from wool and homespun cloth.

Soil rates.

The following statement shows the rates for each class of land in the Rohru and Rámpur *tahsils*. Soil rates were not worked out for Chini. No kind of uncultivated land is assessed in any tahsil.

Class of Soil.	Rohru.	Rámpur.	REMARKS.
	Rs. a. p.	Rs. a. p.	
Kiar, 1st Class	0 7 6	0 10 6	Fully irrigated.
Kiar, 2nd Class	0 5 3	0 7 6	Less irrigated.
Bákhal, irrigated	...	0 4 6	Partially irrigated and manured.
Bákhal, 1st Class	0 3 0	0 3 9	Fully manured.
Bákhal, 2nd Class	0 3 0	0 3 0	Partially manured.
Kárali, 1st Class	0 1 6	0 1 6	Ordinary *báráni*.
Kárali, 2nd Class	0 0 6	0 0 9	Poor class of *báráni*.

CHAP. III, D.

Miscellaneous Revenue.

Holdings.

Holdings average 33 *bighas* in Rámpur, and 24 *bighas* in Chini. The *bigha* is the ordinary *kacha bigha* of which 5⅓ go to the acre.

Assignments of land revenue.

The only revenue assignee in the State who is called by the name *jágírdár* is Mián Padam Singh, the Rájá's son. The land for which the assignment is made is his own property, and he holds this free of all revenue or other tax.

Other assignees are Brahmans, the three Wazír families, *kárdárs* of temples, and people who have rendered the State good service. These are popularly termed *jágírdárs*, but officially *muáfidárs*. They are entitled to hold the whole or a certain portion of the land owned by them revenue-free. But they are expected to make contribution according to their means in common with other land-holders on special occasions such as the accession of the Rájá, marriages and funerals of members of the ruling family, etc.

Section D.—Miscellaneous Revenue.

Excise System, opium.

A tax of four annas per *bigha* is levied on all poppy cultivation, in addition to the land revenue. There is no restriction on the amount of opium which persons paying this tax may possess.

Wholesale licenses at Rs. 10 per annum are also issued to persons desirous of buying or selling opium wholesale. The bulk of the opium purchased by such person is exported.

In addition there are two retail shops for sale of opium and *charas* at Rámpur and Rohru, which are auctioned annually.

There are no restrictions of any kind in Chini *tahsil*: in the other tahsils there is a limit of 3 *tolas* for possession.

Hemp drugs.

Hemp is not cultivated in the State. It grows wild in some parts. *Charas* used to be imported from Yarkand and Ladákh, but nowadays it is brought up from Hoshiárpur.

Liquor.

There are four stills for the manufacture of country liquor at Rámpur, Sarában, Rohru, and Bághi. These are auctioned annually, and the distillation of spirit elsewhere than at these stills is prohibited. With the exception of this prohibition there is no restriction of any kind as to possession, transport, or import. In tahsil Chini and part of tahsil Rohru the people may manufacture and consume liquor as they please. In Chini there are said to be three kinds of liquor: (1) a kind of wine made from grapes by fermentation, (2) *lugri*, or beer brewed from honey and other ingredients, (3) spirit distilled from barley or *koda*. Of the latter there are two qualities, *phul* the first distillation, and *rashi* the

CHAP. III, F. — Public Works. Liquor.

second distillation. The price of *phul* is four annas a bottle, and of *rashi* one and a half or two annas. Grape wine costs eight annas a bottle. At the Chini Settlement it was estimated that Rs. 10,000 were spent in a year on liquor in that tahsil, an average of Rs. 3-12-0 per head of the male population.

There is no special Excise establishment. The work is done by the ordinary Revenue staff.

The income from liquor shop licenses for six years from 1900 to 1906 has been Rs. 8,053-9-0, and from drug shops for the same period Rs. 1,584-5-3.

Stamps.

Stamps are managed in accordance with Act VII of 1870. Labels are not used. Sheets are impressed with the various values locally. The values of Court fee stamps are one anna, six annas, eight annas, twelve annas, and from one to twenty-five rupees.

Non-judicial stamped sheets of the same values are impressed in the same way and issued.

Receipt stamps are issued for the values of one, two, four, eight, and twelve annas, and from one to five rupees.

Manufacture of stamps.

The impression of stamps is done with special dies, and in different colours for each description of stamp. Formerly State postage stamps were manufactured by the same process, and there is still a large stock of these in the State treasury. A certain number are sold from time to time to stamp collectors and dealers, but they have little value, as, although further manufacture is supposed to be prohibited, the original dies have not yet been broken up.

Section F.—Public Works.

Hindustan-Tibet road.

The chief works in the State are the Hindustan-Tibet road, and the bungalows connected with it. These are under the control of the Imperial Public Works Department.

Rámpur palaces.

The earthquakes of 1905 and 1906 laid most of the town of Rámpur in ruins, and did considerable damage to the Rájá's palaces of which there are two. One, the more ancient, overhangs the river and was evidently built originally as a stronghold. It is at present occupied by the widows of the late Tikka Raghunáth Singh. The other palace is close by on the opposite side of the Hindustan-Tibet road. It has a wider court-yard and was probably more commodious originally, but the earthquakes have destroyed a good deal of it. Both buildings have some well carved wood work.

A third palace in Rámpur is the Shísh Mahal, built by the late Tikka. Its upper storey, consisting of a large darbár hall and a smaller room, is used as a rest-house for European visitors, and the ground-floor is the State treasury and *mál-khána*. CHAP. III, I. Education and Literacy.

The State is at present (1908) doing a lot of building at Rámpur. The programme includes a new court-house and treasury, a rest-house for European travellers, a school, a dispensary, a jail, and a *serái*. The two first named have been completed and the others are under construction. A trained overseer is in charge of the works. Other buildings at Rámpur.

Probably the most interesting building in the State is the Rájá's palace and temple to Bhima Káli at Saráhan, parts of which are supposed to be at least 2,000 years old. Admission to the palace is jealously guarded, and it is said that no European has ever entered it, and no subject of the State who lives on the Simla side of the Nogli *khad*. Only the Rájá, his family, his Kanáwari servants, and the temple officials have ordinary access to the building. Saráhan palace.

Section H.—Police and Jails.

Twelve constables and a sergeant of the Punjab Police are stationed at Rámpur and are under the control of the Manager.

There are no other State police, and no other *thánás*.

If a serious crime occurs, the matter is reported by the local tahsíldár, and the police go out from Rámpur to investigate it. Crime is, however, rare on the whole.

There is one jail at Rámpur.

Section I.—Education and Literacy.

There are three schools in the State—an Anglo-Vernacular Middle school with 112 scholars and a Hindi school for religious instruction with 32 scholars at Rámpur, and a Primary school with 27 scholars at Rohru. The Missionaries also conduct a school at Chini.

Education is in a backward state, but efforts are being made to push it forward. The staff of the Rámpur school has been strengthened, and when the new school buildings are completed, there will be accommodation for a large number of boarders.

There is a printing press at Rámpur, which is mainly used for official purposes.

Section J.—Medical.

CHAP. III, J.
Medical.

There is a State dispensary at Rámpur in charge of a Hospital Assistant, and a Forest Department dispensary at Chini. The principal diseases are malarial fever, pneumonia and venereal affections. The climate of the State is good on the whole, but parts of the Sutlej and Pabar valleys are unhealthy. Epidemics of cholera and small-pox sometimes visit the warmer parts of the State.

Vaccination is performed by Government vaccinators, who tour periodically.

In Chini the Lamas are consulted as physicians, and elsewhere there are a certain number of *hakims*, but a great many people still pin their faith to charms and incantations as a cure for their various ailments.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of Interest.

Chini.

A village between Rogi and Pángi on the Hindustan-Tibet road. It is the head-quarters of the tahsil of the same name, and has a handsome tahsil building constructed by the late Tikka Raghunáth Singh. The Moravian Mission has a station here. The village is situated about a mile from the right bank of the Sutlej and 1,500 feet above it. Its height above the sea level is 9,085 feet. The village is surrounded by vineyards, which are protected from the ravages of bears by large dogs specially trained for the purpose. The surrounding scenery is especially grand. On the further side of the river the main Himalayan range rises to a height of 21,000 feet above the sea level, covered with perpetual snow. The highest peak is called Kailás, or the heaven of Mahádeo. Chini was a favourite resort of Lord Dalhousie, while Governor-General. It lies beyond the range of the monsoon and possesses a dry and bracing climate.

Rampur.

The only place in the State, which can be called a town. It is about 3,300 feet above the sea level, on the banks of the Sutlej, some seventy miles from Simla. The town is surrounded by cliffs which confine the air, and render the place very hot in the summer. A number of down country merchants have shops here, and three large fairs are held in the year to which produce of all kinds is brought from Kanáwar, Spiti, Ladákh, Tibet, etc. The town is famous for its shawls, the well known Rámpur *chaddars*, though this industry has declined somewhat of late years. Rámpur is the capital of Bashahr and the head-quarters of the State administration. The Rájá has a palace at the north-east of the town, where he sometimes resides in the winter, his principal residence being at Saráhan.

There is a State rest-house at Rámpur, and an iron bridge over the Sutlej. There is also a P. W. D. rest-house a mile beyond the town in the direction of Gaora.

Sarahan.

This place is twenty-four miles north of Rámpur on the Hindustan-Tibet road and 4,000 feet higher above the sea level. It is the chief place of residence of the Rájá, and has some picturesque buildings in the Tibetan style with handsome carving. The well-known temple of Bhima Káli, described above, is situated here. Saráhan is said to mark the northern limit of the Brahmans, none of whom are to be found beyond the town. It is a stage on the Hindustan-Tibet road, and has a P. W. D. rest-house.

CHAPTER IV.—PLACES OF INTEREST.

Chini.

CHAP. IV. Places of Interest.

A village between Rogi and Pangi on the Hindustan-Tibet road. It is the head-quarters of the tahsil of the same name, and has a handsome school building [illegible] by the late Tikka Raghunath Singh. [illegible] there is a [illegible] station here. The village is situated about a mile from the right bank of the Sutlej and 1,500 feet above it. Its height above the sea level is 9,085 feet. The village is surrounded by vineyards, which are protected from the ravages of bears by large dogs specially trained for the purpose. The surrounding scenery is especially grand. On the further side of the river the main Himalayan range rises to a height of 21,000 feet above the sea level, covered with perpetual snow. The highest peak is called [illegible], or the [illegible] of Mahadeo. Chini was a favourite resort of Lord Dalhousie, while Governor-General. It lies beyond the range of the monsoon and possesses a dry and bracing climate.

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The only place in the State which can be called a town. It is about 3,300 feet above the sea level, on the banks of the Sutlej, some seventy miles from Simla. The town is surrounded by cliffs which confine the air and render the place very hot in the summer. A number of down country merchants have shops here, and there is a large fair held in the year to which produce of all kinds is brought from Kanawar, Spiti, Ladakh, Tibet, etc. The town is famous for its shawls, the well-known Rampur chaddars, though the industry has declined somewhat of late years. Rampur is the capital of the State and the head-quarters of the State administration. The Raja has a palace at the north-east of the town, where he [illegible] resides in the winter, his principal residence being at Sarahan.

There is a State rest-house at Rampur, and an iron bridge over the Sutlej. There is also a P. W. D. rest-house a mile beyond the town in the direction of G[illegible].

Sarahan.

This place is [illegible] miles north of Rampur on the Hindustan-Tibet road, and 3,000 feet higher above the sea level. It is the chief place of residence of the Raja, and has some picturesque buildings in the Tibetan style with handsome carvings. The well-known temple of Bhima Kali, described above, is situated here. Sarahan is said to mark the northern limit of the Brahmans, none of whom are to be found beyond the town. It is a stage on the Hindustan-Tibet road, and has a P. W. D. rest-house.

APPENDIX I.

HINDUSTAN-TIBET ROAD.

Length of Marches and Rest-house Accommodation.

SIMLA TO NARKANDA.

Is well known. See page 2 below with regard to tracing the course of the Sutlej in the view from Narkanda.

THANADAR.

Two rooms 14′ × 12.′
Two bath-rooms.
Public Works Department.

Eleven miles. Easy rickshaw road; beautiful forest almost all the way.

From about the 46th mile the Sutlej westward, near Luri, can be seen; and it is interesting to remember that it is 7,000 feet below Narkanda, which is also visible at the top of the beautiful sweep of hill and forest, and to realise that one can see this height presented in so small a space. And it is still more interesting to think that, compared to the heights and steepnesses to be seen further on, culminating for instance at Rogi, this Narkanda scenery is like rolling downs, open and wide.

NIRITH.

Two rooms 18′ × 16′ and 14′ × 12′.
Two both-rooms.
Public Works Department.

Ten miles. Steady descent for 4,300 feet, grade about 1 in 11, feasible for rickshaws; first part through forest with a wonderful look down on to the Sutlej in the direction of Nirith (*i. e.,* upstream). Nirith is very hot, it is best to go down in the afternoon.

RAMPUR CITY.

"Shish Mahal," the Rájá's guest-house:—

- Two large rooms in upper storey, used as bedrooms; two in lower storey, generally full of old furniture.
- One bath-room only, and inconvenient in verandah of lower storey.
- All at present out of repair from earthquake.
- Public Works Department rest-house, one mile further on, was destroyed in earthquake and is being rebuilt.

Twelve miles. Road is along the Sutlej a hundred feet or two above the water; very hot; suitable for rickshaws. There is a good garden round the "Shish Mahal." Probably the building will not be in order for use, as it was damaged in earthquake. I inspected it in April and found it was possible to repair it at small cost and told the Tika Sahib and the Wazir of Rámpur on the spot exactly what was required.

If it is necessary to stay at *Rámpur*, probably tents must be used.

Appendix I.

GAURA.
One room 17′ × 12′.
One dressing-room.
One bath-room.
Public Works Department.

Eight miles. A steep climb—hot, and to be done in the early morning—of some 3,000 feet, at about 1 in 8; steeper, 1 in 5, in part; not feasible of course for rickshaws. Road leaves the Sutlej a little beyond the site of the Public Works Department rest-house.

Above the Public Works Department rest-house, up on the hillside, and taking off from the existing road between the city and the Public Works Department rest-house, it is interesting to see a well-graded diversion, half cut into the hill, called Balku's line. He was a District Sub-Overseer, who turned out the villagers and started this diversion without authority, but notable, it is believed, in two other ways,—that he was first to venture on the Wungtu cliffs,* and that he shot his own brother willingly in defending the Treasury at Simla in the Mutiny.

* See Public Works Department paper No. IV.

SARAHAN.
Two rooms 14′ × 11′.
Two dressing-rooms.
Two bath-rooms.
Public Works Department.

Eleven miles, but a long march as the road dips deeply to the Mangalad Nullah and climbs steeply from it again. The upper road *via* Baghi rejoins the main road in this march a little beyond that nullah. Sarahan is a good place for a halt—a hillside which for these parts slopes gently, and is therefore open and cultivated. The Rájá's summer palace—his "Camp Palace" he calls it—is a couple of hundred feet above the rest-house. Above that again are fine woods, leading up eventually to the beautiful "Pari Pahár," the Fairy Mountain, which is clear from Narkanda (and from Elysium Hill at Simla) with its snow peaks—more fantastic perhaps than any others near—leaning all northward, one behind the other, exactly like long frozen waves. It is interesting to note from Narkanda that those peaks (which form the extreme right of the snow view from the Narkanda bungalow) are on the nearer side, the left bank, of the Sutlej, and that the marvellous deep cut of the Sutlej is between them and the other snows. From Sarahan, however, one sees nothing of this snow, or only the lower parts of it, though beautiful peaks on the other side of the river are visible, some extraordinarily sharp and jagged. The condition is being approached in which the hillsides are so steep that, though at the foot of the highest peaks, one can see nothing of them but the merest tip now and again, white over the grass hillside, starting against the sky, and astonishing one by its closeness as in the curious example at Urni.

Appendix I.

TARANDA.
Two rooms 15′ × 14′.
Two dressing-rooms.
Two bath-rooms.
Public Works Department.

Fourteen miles. A long march with many ups and downs and a steep climb at the finish, but through beautiful scenery. It is well to arrange for a meal half-way and to allow plenty of time for the last bit. The road is all high and cool, on north slopes and in woods, and a whole day can be enjoyably spent on the journey.

Taranda is a small spot—just room for the rest-house on a shoulder which immediately below goes steeply to the Sutlej; no doubt this shoulder once stretched at little lower level than the bungalow, right across the valley, and was one of the bars which the Sutlej has cut through.

Taranda is not worth a halt perhaps, but there is a beautiful view, if one is fortunate enough to have a clear sight of it, of a peaked snow hill, framed in by the dip of the Sutlej Valley away to the east.

NACHAR.
Sitting-room and three bed-rooms and bath-rooms; two-storied house.
Forest Department.

Nine miles but with a descent, much of it by steep stairways, of 1,500 feet, and it is well to send ponies on to the nullah, from which the gentle rise begins.

Half-way (five miles) is a Public Works Department rest-house, "Paunda" (with two rooms 16′ × 15′, two dressing and two bath-rooms), but it is best to go on to Nachar. The road is high, wooded and cool, cut into some splendid hillside. A couple of miles before Nachar the road makes a turn through what in 1898 was a forest of grand trees, 300 years old, nearly 200 feet high and over 25 feet girth. Some of the great stumps will be seen near the road, for it was cut by the Forest Department lately. In the middle of this, on the left of the road, is a temple, one of the 'temples of the groves'; and it is interesting to notice how often these are amid splendid trees. Deodars, in this and most cases, which one finds as one goes along the Hindustan-Tibet Road, are called by the people "Devidar"—the tree of the god—(their idols, kept in these temples, are "Devis" all through this region), "Devidar" and finally "Dedar," which, no doubt, is the same word as Cedar. At Nachar itself again is such a temple—close to the rest-house—and one's road to the rest-house is under the branches of two grand deodars 25 feet and 26 feet in girth, which form part of its grove. Above Menali in Kulu there is such a temple grove, and here again, of Deodar; and one

Appendix I.

knows that the finest Simla Deodars are by the Annandale temple or the Lalpani temple. In other parts the "pencil cedar," of which the Narkanda Forest is chiefly composed, are the grove tree; and I have met men coming into Kulu, perhaps from the Chamba direction but *viá* Lahaul, and bringing with them leaves of the pencil cedar taken from the grove of their home temple, to be offered as a mystic passport at the temple of the god of the place to which they travelled.

Nachar is worth a stay. To climb into the forest behind the rest-house and above it to where the trees end—and the hillside is all grass and juniper and stones—is a delightful expedition, especially if tents are arranged for, so that a whole day can be spent on the way. The view of the hills on the opposite side of the river, but here so close, is very fine. Two noticeable peaks close beside each other, the one pointed and the other with a flat top, as though it were a peak cut across, are called by the natives "Pak" and "Ganda," "holy and foul"; for the one looks to heaven and the other has a stubborn brow.

In this part, and further on, there is a good deal of fancy and even religion connected with the highest hills. Near "Pak and Ganda" there is a circular nick on the great ridge; and, as in so many lands, this is called the devil's saddle.

(*Kailás in Pashtu, and perhaps other hill dialects, equals "Khálás" in Urdu, *i. e.* clear, free.)

Further on the splended Kailás* peak, which is opposite Pángi, is said to have an open meadow, high up, yet green, in the enormous mass of its snows. Here they say (the people of Nachar and thereabouts at any rate) that the souls of the dead wait in a purgatory, to be released by the curious process of their relations' or fellow-villagers' making a pilgrimage round the huge bases of the mountain; and this, a fortnight's travel probably, is done at any rate on the death of a notable man, when with him those others also who have died since the last pilgrimage are released. The religion, which is depraved Budhism, practically an idolatry, is kept alive to a great extent by the small cunning of the priests. The god at Nachar, at any rate, is now the principal money-lender of the village, grown rich at first from offerings in cases of sickness, &c.

A ceremony, timed carefully a few days before the coming of the monsoon, is supposed to bring the rains to Nachar. The Nacha god

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is taken a journey to visit another god at a village a few miles off, by virtue of which meeting rain is produced. The details of the ceremony are curious and elaborate, beginning with the transferring of the god from his temple to his travelling palanquin; by the long spring handles of which he—covered in himself, but with image of his retainers massive in silver and gold outside his curtains—is solemnly danced up and down to music in the courtyard of his temple for hours before a start is made, presumably to fall him in sleep for the journey. A sheep is taken with him tied to his palanquin as food by the way, or as an offering to his fellow, and for a feast at their meeting; and a procession of trumpets and "shawms" of the most curious long and curly shapes, and of priests and principal men (with eventually all the able-bodied of the village, men and women), escort him on his journey. He and his priests remain a day or two with the other god, are met again by the villagers on their return, and obtain the credit of the rain, which begins soon after the ceremony.

WANGTU.
Two rooms 15′ × 14′.
Two bath-rooms.
Public Works Department.

Three miles, with a fall of about 2,000 feet; a grade of, in places, 1 in 5. The road crosses the Sutlej here by a suspension bridge, which replaced in 1898 the old cantilever bridge. The rest-house is 100 feet or so above the river and close to the bridge. The spot is remarkable because of the steep sides of the gorge. The gallery just beyond the bridge is the only one remaining on the road. The river here is 5,000 feet high, so Wangtu is not hot.

URNI.
Two rooms 14′ × 12′.
One smaller room.
Two bath-rooms.
Public Works Department.

Ten miles, but a climb of 2,700 feet, mostly in the last six miles. For four or five miles the road is beside the river; and at the point, Sholtu,* where it turns to climb the hill a narrow suspension bridge is proposed by the Forest Department (as also one below Nachar and one six miles above Rampur, both of which points are off the main road).

*KILBA is a little way on—six miles—and across the river, on the left bank; it was formerly the head-quarters of the Forest Officer (who is also Political Officer).

From Urni rest-house the tip of a great snow peak can be seen, quite near, but almost completely hidden by the great steepness of the hills. Wangtu is like the bottom of a wall, and Urni is but a little way up the walls.

ROGI.
Two rooms 14′ × 14′.
Two bath-rooms.
Public Works Department.

Ten miles. A wonderful march culminating in the great cliffs, a mile or two before Rogi, which form a sheer precipice a mile high, abrupt from the river, the road being cut into it ⅔rds of the way up this height. The opposite side is almost more marvellous, rising in one slope, with scarcely any alteration

Appendix I.

and with no interruption, from 6,000 feet the river to 20,000 and 18,000 two or three great snow peaks. Here no doubt was the mightiest gate of the Sutlej, for it is clear that it has cut down at least the whole of the precipice in which the road is half tunnelled; at least, that is, 5,000 feet of rock so hard that it still stands with face vertical as it was cut, which cutting, at an inch a year, would have taken 60,000 years to do. *

* On the left bank, opposite the precipice, is a graceful waterfall 200 or 300 feet long, which, in the wind which seems to be blowing regularly either up or down the gorge according to the hour of the day, is often swept completely out of its course, and strikes the rock below to one side or the other of its natural drop.

At Wangtu the monsoon has been left behind, so at Rogi one is sure of clear skies, and the view of the extraordinary steepness of the huge gorge eastward from the bungalow is perhaps specially wonderful by moon and star light.

A halt will, no doubt, be made here. A climb up the hill behind the bungalow opens out the view in both directions along the valley; that is the backward view down stream, as well as the forward view which the bungalow already possesses, and shows, opposite, on the south "bank" one may almost say (for the great peaks are here the banks of the river) a wall of huge snows, within some six to ten miles of one's eyes, and three miles in vertical height above the river which is invisible now at nearly a mile below the point where one stands (for no less sheer a drop than that of the great precipice a mile or two to the west can show it).

Immediately on the other side of this wall are the sources of the Jumna and the Ganges only 20 and 30 miles away.

Forty miles to the north-west are the sources of the Beas, and 60 miles, and slightly more north, the source of the Chenab; while the Indus itself is within 110 miles to the north-east; flowing from a point due east (and only 130 miles from Rogi), where it and the Sutlej spring one on each side of the Chokola peak (19,500 feet high, and standing but 6,000 feet above the Thibet plateau). Another branch of the Sutlej (for it rises, much favoured, in touch with each of the two great rivers that contain the whole of India) is similarly parted (and only 90 miles further away), by another such narrow ridge, from the Brahmaputra.

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It is astonishing that a square of a hundred miles (in which Rogi and Jangi would lie) would cover waters of six of these great rivers, —Indus, Chenab, Beas, Sutlej, Jumna and Ganges.

PANGI.
Four rooms 17′ × 14′.
One smaller room.
Two bath-rooms.
Public Works Department.

Eleven miles, through astonishing scenery, on an almost level road. The valley runs more north and south (and so is less barren even on the right bank) and the road passes through woods about half way. Chini, a cultivated slope (or a shelf in the general precipitousness), with a village, is about four miles from Rogi, on the inside bend of a great curve, and no doubt was the shelving bank of the river which was at this level, and bore hard on the outer side of the curve, in the days before it had cut more than the first thousand feet or so of the great cliffs on the other side of Rogi.

All along this march, as from Rogi, and still from Pángi, though almost hidden from there by its own steep shoulders, the Kailás peak, as well as others, is clear and very close. This is the purgatory of the Nachar folk, and no doubt of all this part up to the frontier.

The rest-house at Pángi is large.

JANGI.
Two rooms 14′ × 14′.
Two bath-rooms.
Public Works Department.

Fifteen miles. A long and interesting march. The great steepnesses of the hills continue and beautiful peaks are visible close by, but the road is more bare, the direction being more eastward again, than in the last march, and the barrenness of some of the mountain views is almost appalling.

The return journey by the upper road.

Three or four miles beyond Jangi the road ends.

SARAHAN TO DARAN.
One room 16′ × 14′.
One dressing-room.
One bath-room.

Thirteen miles. Hard work, as there is a rise of 3,000 feet in the last seven miles. Upper road branches to left at Deo before the Mangalad and crosses it much higher than the lower road.

Beautiful view of Tibet snows from Daran.

TAKLECH.
One room 16′ × 14′.
One dressing-room.
One bath-room.

Twelve miles. A descent, almost throughout, of 5,000 feet.

BAHLI.
Two rooms 16′ × 14′.
Two dressing-rooms.
Two bath-rooms.

Eleven miles. Steady and easy rise of 2,700 feet.

Appendix I.

SUNGRI. Two rooms 16′ × 14′. Two dressing-rooms. Two bath-rooms.	Twelve miles; nearly level; forest throughout.
BAGHI. Two main rooms 17′ × 14′; four smaller; two bath.	Eighteen miles, but easy going. Kandrala Forest rest-house half way. (If coolies are used, previous notice should be sent here for changes, as there is generally delay otherwise.)

H. C. ROBERTSON,

Executive Engineer.

20th August 1906.

The Hindustan-Tibet road has now been extended as far as Poo.

1. *Jangi to Kanam.*—11½ *miles.*—The road is level except for one moderate climb of a few hundred feet starting from the bridge over the Jaite Khad. The Public Works Department bungalow at Kanam has two rooms and two bath rooms. For an account of Kanam village see the directory of Kanawar printed as appendix II to the Bashahr gazetteer.

2. *Kanam to Poo.*—19 *miles.*—Road level on the whole with no exceptional ascents. The Public Works Department bungalow at Poo has two rooms, two dressing rooms and two bath rooms. For an account of Poo village (also known as Spuwa or Spuch) see the directory of Kanawar printed as appendix II to the gazetteer. Intelligent and reliable men at Poo are the zaildar, Deva Ram, his son Devi Chand (lumbardar of Poo), and Namgial Ram, the bungalow chawkidar.

3. *Poo to Namgia.*—8 *miles*—*a* 3½ *hours march.*—The Hindustan-Tibet road at present ends at Poo but an old road not now maintained continues *viâ* Namgia and the Tibetan frontier up to Shipki. Leaving Poo and following this road which is now much blocked by boulders and in very bad repair generally one descends for two miles to the Government suspension bridge over the Sutlej at Dubling. Crossing the river by this bridge one proceeds on the left bank along the old road a further two miles as far as the Government masonry bridge over the Tiding Khad. From here one follows the same old road for a distance of four miles up to Namgia. There has for many years been a proposal for building a Public Works Department rest-house at Namgia and the site is pointed out. There is however at present no bungalow there and it is necessary to camp in tents near the village where also water is available. Mindal Dorji, the lambardar of Namgia, is an intelligent and helpful man. It should be noted that from Poo onwards coolies or yaks (obtainable from Namgia) are the best form of transport. It is doubtful whether mules brought from Simla would be able to negotiate the road after Poo though the local donkeys manage to do this.

4. *Namgia to Shipki (the first village beyond the Tibetan border).*—There is a choice of two routes. From May to about the end of September most traffic is stated to be *viâ* the Shirangla Pass (16,000 ft.); this route is stated to be 12 miles long and the road is described as good. When however the Shirangla Pass is closed by snow traffic is by the old road, previously referred to, along the side of the Sutlej gorge. This road, in places, is little more than a coolie track; its worst stretch is stated to be

Appendix I. SUNGRI. Twelve miles ; nearly level . forest th…

Two rooms 16′ … 14′

its descent of a few 100 yards into the Hopsang Khad ; this is certainly dangerous, the path zigzagging down the face of a precipice, and a number of sheep and goats are said to be lost each year at this point by shepherds bringing in their flocks from Tibet late in the season.

5. The Hopsang Khad forms the boundary between Bashahr State and Tibet and I have not been beyond it. The road beyond the Hopsang up to Shipki is however stated to be much the same as it is between Namgia and the Hopsang, that is to say much blocked by boulders and dangerous at some points though not generally. The distance from Namgia to Shipki by this lower road is from 8 to 10 miles ; from Namgia to the Hopsang is about 3½ miles and takes from 1½ to 2 hours to march

CAMP POO : (Sd.) E. A. R. EUSTACE,

12th November 1932. *Superintendent, Hill States, Simla.*

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APPENDIX II.

A DIRECTORY OF KANAWAR COMPILED BY PANDIT TIKA RAM JOSHI, LATE PRIVATE SECRETARY TO THE RAJA OF BASHAHR.

Akpá. A small village in *pargana* Shúwá, tahsíl Chíni, between Rárang and Jángi, celebrated for its green and purple grapes of excellent flavour. The name of its *deota* is Milákyum. There is an ancient saying regarding this village.

Desháŋgu námang, Akpá, posh shenmig pákpa, jámig thukpa, gachhyásmig thákpiá Bistu námang Dákpá.

The village is called Akpá, skin of an animal for bedding, and curry for eating, a woollen rope for one's dress, and the name of the minister is Dákpá, (an uncomplimentary term of Dági).

Anmésharas. A hamlet near Chamálang. There is a tank of *deota* Náges of Sanglá.

Ashong. A small hamlet opposite Ásrang village; noted for ibex.

Asrang. A village beyond the highest range above Rárang village, in *pargana* Shúwá, tahsíl Chíni; its soil is very stony and rocky; ibex are said to be found in winter across the stream that flows towards Lippá. About a mile further on, another village, Tokhto, where there is a fine Buddhist praying wheel, *(dumgyur)*. At Ásrang, lives a family whose title is Shyúná, (a ghost or *bhút*) and the following anecdote is told about the family :—

Asrang shyúná, Melam mashan; Rirang rákshas, Ginam shyáli.

The anecdote runs thus :—

Once upon a time, four persons of the four villages, of Ásrang, Melam, Rírang, and Ginam or Morang, bearing the titles of Shyúná, or ghost; Mashán or goblin; Rákshas or demon; and Shyálí or jackal, respectively, met on a dark night near the Wángtú Bridge, going on their business.*

* "Shyúná" is the title of a family at Asrang village; "Mashán" the title of a family of Melam or Mellam village; "Rákshas" the title of a family of Rírang village; and "Shyáli" is the title of a family of Ginam or Morang village.

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One of them asked "Who are you?" The reply was "Ásrang shyúná," meaning the ghost of Asrang, then the other inquired "Who are you?" The reply was ? "Melam mashán," meaning the goblin of Melam? Then the third man was asked who he was. His reply was "Rírang rákshas," meaning the demon of Rírang. When the fourth was asked, he replied Ginam shyálí, meaning the jackal of Ginam. On hearing these words, all the four persons were so struck with terror that not one of them could move but stood still till day break; then, when they found that they were the men bearing the titles of "Shyúná," &c., and not the ghost, &c., as suggested by them, they thanked God for escaping danger, and proceeded joyously to their destinations.

Bárang. A well populated village in the Inner Tukpá *pargana* of tahsíl Chíní on the left bank of the Sutlej, which flows about a mile below it, built on a rock opposite Rogí village in Shúwá *pargana*. The name of the *deota* is Náges, and the titles of some of its people are Máthas, Cháras, Shothá, &c. At Chuldhárang, a place about 3 miles to its north, the forest scenery is very lovely.

Barí. A well populated village in *pargana* Thárábis of tahsíl Rámpur, a few miles north of Pondá Bungalow, Shib Lál Bist, also called Jintu Bist is a respectable man in this village. The *deota* is Nágin.

Barséring. Or Barserí, a fertile village in the Outer Tukpá *pargana* of tahsíl Chíni, on the left bank of the Báspá river. The name of the *deota* is Náráyan locally called Nárán. Gánkar Dás and Bargat Dás are respected. Near the village a small bridge crosses the Báspá. The scenery all about the Báspá valley is very picturesque.

Báturing. A small village near Sápní village.

Báspá. The name of a river that, issuing from Garhwál territory, enters the Outer Tukpá *pargana* of Kanáwar and after flowing past the four villages of Chhitkul, Rákkchhám, Barséring, and Sánglá, falls into the Sutlej just above Kilbá. It forms the boundary between the Inner Tukpá *pargana* and that of Rajgáon.

Brélé. A small village near the head-quarters of Chíní tahsíl.

Appendix II.

Beréling. A place about 6 miles above the village of Ropá where a fair called Fuláich is held every year in October. Náráyan Dás Bist was killed here by his brothers in 1899. The name of the *ghori* is Gangul and the Gangul dialect is spoken.

Bruáng. Or Brúwé. A village in *pargana* Rájgáon, tahsíl Chíní, about 8 miles above Kilbá, situated on a high range called the Búran-ghátí, a pass which leads into the Pabbar valley of tahsíl Rohṛú.

Búran-Ghátí. See the preceding.

Byáí. See Yote.

Chamálang. A hamlet just opposite Sánglá village. There is a wooden bridge on Báspá. The *deota* is Nágin.

Chángo. A village in *pargana* Shúwá of tahsíl Chíní in Upper Kanáwar situated between Hángo and Kyálkhar, or Shyálkhar. The Tibetan language called *Nyam-skad* or vernacular speech is spoken throughout the Nángrang *ghori,* which contains the following:—Chángo, Hángo, Kyálkhar or Shyálkhar Náko, Lio, &c., &c.

Chárang. A village in *pargana* Outer Tukpá of, tahsíl Chíní near the village of Kúno; the combined names of these two villages, Kúno and Chárang, are shortened Kunchrang. Both languages, Tibetan and Kánáwari, are spoken in these villages, and about a mile from Chárang is a large Buddhist temple called Rángríto or Rángrícho, where there are many huge images of Buddha, made of earth, well painted and decorated. It is a rocky country near the Tibetan frontier. A small stream, the Tínang, flows towards Thángi village and then falls into the Sutlej near the village of Richpha. The following is a proverb about this village:—

Chárang nyám batyús má néné stishjap danang.

A Záṛ (Jád also called Nyám in Kanáwar) of Chárang, not knowing the Kanáwar language, was fined seven times.

Chásang. A village in the Outer Ṭukpá *pargana*' tahsíl Chíní, between Brúang and Sánglá villages. The forest scenery is very beautiful. The name of the *deota* is Narénas. Indar Sen is a respectable man here.

Appendix II.

Chhitkul. A village in the Outer Ṭukpá *pargana*, tahsíl Chíní, situated near the boundary of Kanáwar and Garhwál. Its language has a large admixture of Garhwálí. The Báspá flows by the village, which stands on its right bank. The name of the *deota* is Máthí.

Chíní. The village between Rógí and Pángí, which contains the handsome tahsíl building erected by the late Tíká Raghu Náth Singh, C. I. E. The Moravian Mission has a station on the Hindustán-Tibet Road. The scenery is the finest in the Himáláyás. The village stands some thousand feet above the Sutlej river, which has in the course of ages cut down into a deep gorge. A striking contrast is presented on the other side of the river, where the great Himáláyan range rises to 21,000 feet above sea level, covered with perpetual snow.

The highest peak is called Kaílás, or the heaven of Mahádev. The climate is very invigorating, dry throughout the hot and rainy seaosn, elastic, and lovely. The name of the *deota* is Narénas.

Chholtú Bridge. This bridge is below the village of Chügáon or Thólang. On the left bank of the Sutlej is a Forest Bungalow and a small garden. People going to Kilbá, Bruáng or the Outer and Inner Tukpá *pargana* have to cross the river by this bridge.

Chórá. A small village in *pargana* Thárábis of tahsíl Rámpúr. The village is rather more than a mile below the Forest *chauki* called Chórá.

Chügáon. Or Thólang. A large, thickly populated village in *pargana* Rajgáon, tahsíl Chíní, contains a handsome temple of the village-god or Mahéshras the third, the first and second Mahéshras being in Shúngrá or Grosnam and Kaṭhgáon or Grámaug in Bhábá *pargana* respectively. It is said that Bánásur who was a demon and who ruled in Saráhan, at a very remote period, was slain by Srí Krishna. His three sons and a daughter were also slain, and so the first son became the Mahéshras of Shúngrá, the second of Kathgáon, the third of Chügáon, and Ukhá, their sister, became the goddess of Nachár. The three temples of these Mahéshras are beautifully built and that of Ukhá is also picturesque.

Chul-Dhárang. From *chul* 'apricot,' and *dhárang*, 'a ridge,' is a beautiful place about 3 miles from Bárang where the people of that village have their lands. The forest scenery is picturesque and the climate delightful.

Appendix II.

Ḍábling. A village in the Inner Tukpá *pargana*, tahsíl Chíní, near the Tibetan frontier. Tibetan is spoken, and the residents are called Nyám or Záṛ (Jád). The *deota* is *Dábla.*

Dákhé. About 3 miles below the Rogí Bungalow is the vineyard of Rogí village. The place being low above the river Sutlej, and a little warmer than Rogí, they live there in winter. The grape of these places is also very excellent in flavour. The juice is used for making wine.

Ḍubling. A village near Ḍábling, inhabited by the people called Nyám or Záṛ. Tibetan is spoken as it is near the Tibetan frontier. The *deota* is *Dáblá.*

Duní. A small village near Kostampí or Kothí, a few miles north of Chíní.

Gorsó. A small village in Bhábá *pargana*, tahsíl Chíní, on the higher range of the mountain by which the Bhábá people go to the village of Chügáon, crossing a higher peak above Shelsamang forest.

Ginam. See Mórang.

Grámang. Or Kaṭhgáon is a village on the left bank of the river Wáng in *pargana* Bhábá, tahsíl Chíní. It has a wooden temple of the village-god called Mahéshras, the second of that name (for history see Chügáon), the chief *deota* of all the Bhábá *pargana* people. The temple is picturesque with fine carvings. The Wáng river enters from Spití and after flowing past the villages of Hurí, Yángpá, Grámang, and Yoté falls into the Sutlej near the Wángtu Bridge. People going towards Spití have to go through the Wáng valley. A kind of grass is grown in Bhábá *pargana*, which is said to be very invigorating to cattle. Horses get very fat on the grazing there in the monsoon.

Grosnam. See Shúngrá.

Gyábung. Or Gyámbung is a village near Sunam in the Upper Kanáwar valley, *pargana* Shúwá, tahsíl Chíní. The Gangyul dialect is generally spoken. The *deota* is Tungmá.

Hángó. See Cháugó. The name of the *ghori* is Hángrang.

Hurí. A village in *pargana* Bhábá, tahsíl Chíní, on the left bank of the river Wáng. Negís Sukh Nand and Ráí Dás are looked up to in the whole *pargana*. The former is now Tahsildár of Chíní, and the latter *patwari* of Bhábá and Thólang. They are called Hurmí Negís.

Appendix II.

Jángí. A large thickly populated village in *pargana* Shúwá, tahsíl Chíní, about 10 miles north of Rárang village. There is a P. W. Department Bungalow on the road. The Hindustán-Tibet Road goes up to 3 miles beyond this village. Cummin (*jira*) grows in the forests all along the Hill ranges. The people live mainly by trade with the Tibetan frontier. They are very simple and the following proverb is current about them.

Jángpá mi má nársh, botí kholá jás má nársh; fátegá shing má nársh, lowá shyá má nársh.

"The inhabitants of Jángi are not to be regarded as men, roasted flour (*sattu*) and watery curd are not reckoned as food; pieces of wood are not reckoned as fuel, nor the lung as meat." The *deota* is *Gyangmagyum*.

Káchang. A small village in *pargana* Pandrábís, tahsíl Rámpúr.

Kámbá. (Té'g). A village in *pargana* Pandrábís, tahsil Rámpúr, opposite Trándá village across the Sutlej on a precipitous site. The *deota* is *Ukha*.

Kámbá. (Ghátó). A small village below Kámbá (Té'g) on a precipitous site, in *pargana* Pandrábís, tahsíl Rámpúr. The *deota* is *Náges*.

Kámpúring. Or Kápnú, lies on the right bank of the river Wáng in Bhábá *pargana*, tahsíl Chíní.

Kámrú Or Móné, as it is called by the Kanáwar people, is a big village in *pargana* Outer Tukpá, tahsíl Chíní, built on a rock, where there is a temple of the goddess Bhímákálí, to which a *jágír* is granted by the State. Another *deotá* is Badrínáth, who also holds a *jágír*. The climate is invigorating and the scenery round very picturesque. There is also a small house, in which prisoners sentenced to imprisonment for life used to be kept, but since the settlement of the State by the late Tiká Raghu Náth Singh, C.I.E., none are kept in it. The late Negí Ratan Dás was highly respected, he left several sons and brothers, one of whom, Gangá Púr, is employed in the Forest Department. The *pujyiáres* of Badrínáth, Tulá Rám, is a good man. Wild strawberry grows abundantly over the hill.

Kánam. A large village in *pargana* Shúwá in Shumchho *ghori* of tahsíl Chíní, the Shumchho dialect is spoken. The land is very fertile,

but insufficient for the people inhabiting the village. They live chiefly by trade with Tibet, and go up with their flocks of sheep to Gártok in Tibetan territory. There is a large Tibetan library called Kángyur and Tángyur, also a large monastery of nuns called Jamo or Zomo, who live there and pass their lives in adoration of Buddha. Some of them learn the Tibetan scriptures in the Bhumi character and read Tibetan religious books. There is also a monastery of Lámás, and a temple of Locha Lámá, who lives at Tássílumbó in Tibet, and who was invited by the late Tiká Sahib to consecrate the new Buddhist temple at Rámpúr in 1897. Hírá Dás Loktas, also called Upáng Négí, is a wealthy man, and has four sons and a daughter. Négí Kanchó Rám is also well-to-do, but not so rich as Hírá Dás. The following is a proverb about the village :— Appendix II.

Sachá demo Kánam, bánthin chiás Súnam.

'The land is fertile in Kánam,

The maids are beautiful in Súnam.'

Kánam and Súnam are noted for their excellent blankets, called *dumkhar* or *gudma*. The price is anything up to Rs. 12 each. The *deota* is *Dáblá*.

Kandyáró. A small village in *pargana* Pandrábís, tahsíl Rámpúr. The tongue spoken is mixed with the Pahárí of Pandrábís.

Kángó. A small village in *pargana* Pandrábís, tahsíl Rámpúr.

Káobíl. A village in *pargana* Pandrábís, tahsíl Rámpúr, opposite Saráhán across the Sutlej. There is a picturesque waterfall in this village.

Káshang. A *dogri* of the Pángí villagers. The soil is fertile and the waters, called Gáng-bálú-tí, most invigorating. A little stream runs into the Sutlej, and a pass ascends to the village of Asrang, a steep ascent, which one has to climb up, but there is no water except the Gángbál stream. The scenery all round is beautiful. All the people of Pángí village have their lands here. There is a kind of herb, the leaves of which they dry and put into pulse, called by them *páng-basharang*. Pangṭú Négí and Jit-bar Tahsildar are respected men in Pángí village.

Appendix II.

Káthathang. A village in *pargana* Pandrábís, tahsíl Rámpúr, noted for *gooral*.

Khábó. A village close to Tibetan territory, inhabited by Nyáms or Záṛs ; Tibetan is spoken.

Khádurá. A village between Rárang and Akpá low down near the Sutlej, in *pargana* Shúwá, tahsíl Chíní. Négí Sanjná Rám and his son Hwángyál Chhéring are the respectable wealthy men in this village.

Khwángí. A large village in *pargana* Shúwá, tahsíl Chíní, below Kostampí village.

Facing it across the Sutlej is the village of Pwárí, the home of Wazír Ran Bahádur Singh of Tukpá *pargana*. Below it a *jhula* of iron ropes crosses the Sutlej. Agar Dás Négí of the village is a respectable man. The name of the *deota* is *Márkáling*.

Kilbá. A village in *pargana* Rájgáon, tahsíl Chíní, on the left bank of the Sutlej; there is a Forest Bungalow and a garden. The villagers have got their lands at Sdiling, a few miles up the hill, where there is also a Forest Bungalow. The scenery all round is very picturesque. Lál Sukh, Zaildár, is a respectable and wealthy man in Kilbá. The name of the *deota* is *Nages*.

Koní. A small village between Kilbá and Sápní, in *pargana* Rájgáon, tahsíl Chíní, east of Kilbá. The forest scenery is very beautiful.

Kosmé. Or Koshmír, as it it is called, is a small village in *pargana* Shúwá, tahsíl Chíní, below the Hindustan-Tibet Road, a few miles north of Chíní. Négí Sunó Rám is a good man in this village. The *deota* is Chandiká of Kosṭampí.

Kostampí. Or Kothí, as it is generally called, is a large village in *pargana* Shúwá, tahsíl Chíní, a few miles below Chíní. It has a handsome temple of the goddess Chandiká, more specially designated Shúwáng Chandiká.* Négí Girtí Rám and Shib Lál Bathungrú are respectable men in this village.

Krábe. A village in *pargana* Bhábá, tahsíl Chíní, situated on a rocky place on a hill above Grámang village. Ibex are said to be found somewhere near Spiti territory. The *deota* is

* For a description of the worship of this goddess see above under Religion.

Maheshras the second of that name, whose fine temple is at Grámang. (See Chügáon.) Appendix II.

Kunchrang. An abbreviated form of the two villages, Kúnó and Chárang, near the Tibetan frontier. (See Chárang.)

Kúnó. A small village in the Inner Tukpá *pargana*, tahsíl Chíní, near the village of Chárang. Two languages are spoken, *viz.*, Kanáwari and Tibetan. The Tibetan border is very close to this place.

Kwáldá. A small village in *pargana* Shúwá, tahsíl Chíní, a few miles south of Lábrang village. Narbú Rám Lámá and his brother live here; the former is a *pujyáres* (*pujyárí*) of the new temple at Rámpúr. The Lámá has a fine house at Kwáldá. His former house, which was said to be a magnificent one, was unfortunately burnt with some men and cattle, and the late Tíká Raghu Náth Singh, C.I.E., gave him every assistance in re-building his new house.

Kyálkhar. Or Shyálkhar, as it is called by the Bashahr people, is an old fort on the Tibetan frontier, in *pargana* Shúwá, tahsíl Chíní. The whole village is built on the top of a hill and is almost surrounded by a wall of stone. Tibetan is spoken here, and the inhabitants are called Nyam, or Záṛs. The forest scenery is said to be very picturesque. It also contains a palace of the Rájá of Basháhr.

Lábrang. A very large village in *pargana* Shúwá, tahsíl Chíní, on a ridge called the Khárchungdání, opposite Kánam village, which is not more than two miles off. The Shumchhó dialect is spoken, and the *deota* is Chhákoling Dámbar. There is also a large Buddhist praying wheel (*dumgyur*). There is also a lofty house of 7 storeys belonging to the State, but now in ruins; one has a very fine view all round the top of this house. The Grokch of Lábrang by name Yánkar Dás is a wealthy man, and Chhering Gábá, the son of the Lápcho Wazír, is a leading man.

Lámbar. A village in the Inner Tukpá *pargana*, tahsíl Chíni, on the left bank of the Tírang river, which flows towards Thángí village. The forest scenery is pretty, and the snow view all round very picturesque.

Líó. A village in *pargana* Shuwá, tahsíl Chíní, near Tibetan territory; Tibetan is spoken, the inhabitants are called Nyám or Záṛs; the ibex is said to be found in the forests, the scenery of which is said to be very fine.

Appendix II.

Lippá. A large village in *pargana* Shúwá, tahsíl Chíní, on the left bank of a small river, the Lippá, which comes from the direction of Asrang village and falls into the Sutlej near Jángí. The land is very fertile but quite insufficient for so large a village, and the people generally live by trade with Tibetan territory. Sanam Gurú Shyáltú, who is said to be a Lakhpati Sháhúkár, is a very rich and polite man. He goes every year to Tibet with pearls, coral, and other kinds of jewelry, which he brings from Delhí and Amritsar, and brings back salt, borax, wool, carpets, &c. He is much respected by the Tibetans. Other rich men in the village are Barjí and Karam Rám. The latter is brother-in-law of Hírá Dás Loktas, the rich man in Kánam. On the top of the village lives Diwá Rám, a respected Lámá who has built a magnificent house by the help of Negí Sanam Gurú whose spiritual father he is. They have a handsome temple and also a Buddhist praying wheel (*dumgyur*). The *deota* is Tángtá. Sadánand, the son of Négí Sanam Gurú, is married to the granddaughter of Négí Sukhnand of Bhábá.

Lippú. A place in the interior of the Lípa valley where the cattle of Lippa village graze in the monsoon. The grass of this valley is said to be very nourishing to cattle and horses. Ibex are said to be found in this forest.

Mañeutí-dhárang. A small ridge about 6 miles north of Saráhan on the Hindustán-Tibet Road, where there is a slight ascent and then a slight descent. It is also called Murathú by the Kanáwar people. Here the Kanáwar valley begins, and it may be called the lowest end of the Lower Kanáwar valley. Kanáwari is spoken with a mixture of Kochi or Pahári ; *e.g.* they say :

Orú jáyin lá.

which in Kanáwari would be

Ló jáyin lá.

meaning, 'come here, Sir ; the word *orú*, being Kochí, is ridiculed by the Kanáwar people.

Máng-Sarang. A forest above Mórang village, in the Inner Tukpá *pargana*, tahsíl Chíní, noted for ibex.

Mellam. See Yáná.

Nachár. Or Nálché, as it is generally called by the Kanáwar people, is a large village in *pargana* Thárábís, tahsíl Rámpúr, situated between Trándá and Wángtú. There is a nice Forest Bungalow and a garden, which was constructed

by Mr. G. G. Minniken, the popular Deputy Conservator of the Basháhr Division. The scenery all about is very beautiful. There is also a Trade Post and a Post Office. Munshí Rám, the Trade Post Clerk, is a well-to-do man. The *deota* is Ukhá, for whose history see Chügáon. Négí Debkínand and Négí Indar Dás are well respected. The climate is noted for its delicacy. The musk-deer is said to be found in the forees. Appendix II.

Nákó. A hamlet in *pargana* Shúwá, tahsíl Chíní, lies in the upper Kanáwar valley; the inhabitants are called Nyám or Záṛs, Tibetan is spoken. *Deota* is Deodum. Ibex is said to be found in the forest.

Námgyá. A small village in *pargana* Shúwá, tahsíl Chíní, situated above Nákó in the upper Kanáwar valley. The inhabitants are called Nyám or Záṛs, Tibetan is spoken. The forest scenery is said to be beautiful.

Nátpá. A small village in *pargana* Pandarábis, tahsíl Rámpur, situated about eight miles above Kámbá Te'g. The *deota* is *Náges*. Charan Dás Grokch is a respected man. *Pargana* Bhábá lies beyond the ridge on which this village stands. Wild beasts and musk-deer are said to be found in the forest. The scenery all around is very picturesque.

Nésáng. A small village in *pargana* Inner Tukpá, tahsíl Chíní, situated just opposite Kánam across Sutlej river. The inhabitants are called Nyám or Záṛs, Tibetan is spoken. The ibex are said to be met in the forests.

Méwar. A village in the Inner Tukpá *pargana*, tahsíl Chíní, south of Bárang village, a place of beautiful scenery.

The wild strawberry grows in abundance on the higher tops of this valley. A short cut through this village goes to Kámrú, a village nearly 10 miles from it. The name of the *deota* is *Nages*.

Mírú. A village in *pargana* Shúwá, tahsíl Chíní, about a mile opposite the Urní Bungalow. Guldár Lachhú Rám is a respectable man in this village. The name of the *deota* is *Náges*.

Móne. See Kámrú. *Mon-mí bátang lig lig, bálbálsho thig thig.*

'The words of the people of Kámrú are very weighty, and the wild strawberry is very sweet.'

Appendix II.

Morang. Also called Ginam. It is the largest village in the Inner Tukpá *pargana* of tahsíl Chíni, its hamlets extending for several miles. The main village is called Grámang, and another Thwa-ring-ginam. Some miles above this village is a place called Tássígang, where there is a large temple of Buddhist and many people go there on pilgrimage. The name of a well known physician and Lámá is Chobá, who is a rich man and much respected by the people. The *deota* is *Ormig.*

Pángí. A very large village in *pargana* Shúwá, tahsíl Chíní, lying across the Hindustán-Tibet Road, about 7 miles north of Chíní. There is a P. W. D. Bungalow. Sanam Pál Pángtu Negi was much respected. The bungalow is built on his land, for which he accepted no compensation but asked that one of his family should be appointed *chaukidár* of the bungalow for ever, which was granted. One of his sons is now *chaukidár* and another son Gangá Sukh is *patwári* of the Tukpá *pargana.* The scenery of the forest as well as of the Kailás mountain across the Sutlej is very picturesque. The climate is most invigorating and dry even in the monsoon and hot season throughout the valley; the cultivation depends entirely on irrigation, for which they have small canals which they call *kulang* ; and a proverb runs :

Kulang khyá khyá nár fimig,

Kulang khyá khyá tí tungmig.

'A wife should be taken after looking for a good family, and water after looking for a pure stream.'

The *deota* is *Sheshering*, and Jítá Sukh and Jítbar are respectable men in the village. The village people have lands at Káshang, *q. v.*

Pánowí. A small village in *pargana* Thárábís, tahsíl Rámpur, above the Wángtú Bridge.

Píló. A village in *pagana* Shúwá, Tahsíl Chíní, a few miles below the village of Lábrang on the river side. The place being low is somewhat warmer than Lábrang. The dialect used is Shumchhó, meaning of three villages, *viz.*, Kánam, Lábrang, and Píló or Spíló, which differs in some respects from Kanáwari, *e. g.*, Kanáwar people call field *rim*, but in Shumchhó they drop the final letter and call it *ri* ; *chamig* to dance in Kanáwari becomes *chámá* in Shumchhó. Some of the people of this village are very rich, due to their trade with the Tibetans. The *deota* is *Khormo.*

A proverb in the Shumchhó dialect is as follows: Appendix II.

Kuṭí rá má nót, chhé rá nót.

'Envy does no harm to anyone, but to him who is envious.'

Poṇḍá. A small village in *pargana* Thárábís, tahsíl Rámpur, near the Poṇḍá Bungalow.

Poo. See Spuwá.

Por. See Pwárí.

Pulingje. A *dogri* of Wazír Ran Bahádur Singh between Bárang and Pwárí on the left bank of the Sutlej, with a small garden and a Forest *chauki*.

Púnang. A small village in *pargana* Rajgáon, tahsíl Chiní, about two miles above the Choltú Bridge.

Punnam. Or Purbaní as it is called by the Bashahr people, is a large village in the Inner Tukpá *pargana*, tahsíl Chíní, between the villages of Pwárí and Rírang, on the left bank of the Sutlej, about a mile above the river. The forest scenery above the village is very fine. The village *deota* is called Pathoro. Káli Charan *lambardár* is a highly respected man.

Pwárí. Or Por as it is called by the Kanáwar people is a fine hamlet, in the Inner Tukpá *pargana* tahsíl Chíní, on the left bank of the Sutlej between Bárang and Punnam or Purbaní. The village is the home of the respected and influential Wazír Ran Bahádur Singh, who is held in the greatest estimation not only by the whole State of Bashahr, but also by the Tibetans and all the Simla Hill State Chiefs. His dynasty is said to be most respected through the valley. He gets something from the Forest Department for his forest above his village. The two villages called Dodrá and Kawár in the Rohṛú tahsíl are his *jágír*, but there has been a dispute about them since the late Ṭiká Raghunáth Singh, C. I. E.'s settlement. The other dynasty of the Wazírs is not so respected as Ran Bahádur Singh. If any one goes to Tibetan territory with a letter from Wazír Ran Bahádur Singh, written in Ṭhai or Bhúmí, addressed to the Tibetan authorities, he is not only well treated by the Tibetans but is supplied with coolies, supplies, &c., and is well treated. He is called by the Kanáwar people as well as by the Tibetans Por-bist, or Pwárí-bist, meaning the Minister of Por or Pwári village. The name of the ***deota*** is Shankras.

Appendix II.

Rákchhán. From *rak*, a stone, and *chham*, a bridge. A largely populated village in the Outer Ṭukpá *pargana*, tahsíl Chíní, on the right bank of the river Báspá, between Barsering and Chhitkul. It is said that in the remote time there was a natural stone bridge over the Báspá, whence the name of the village. Jasrú Negi is highly respected in this village. The name of the *deota* is Shanshras, the Sanskrit Shanaischara, or Saturn.

Rálé. A forest above Bárang village, where they celebrate the annual fair at which the men and the women dance and sing. The following is a saying :—

Rale káyang, bále danang.

'He is dancing at Rálé, but knows not that he has been fined.'

The forest scenery about is picturesque, and the climate lovely.

Rárang. A large village in *pargana* Shúwá, tahsíl Chíni, between Pángí and Jángí villages and about 10 miles from the former, below the Hindustán-Tibet road. There is as yet no bungalow, but the P. W. D. has secured a sit for one just above the road. The father of Sanam Narbú is a respected and well-to-do Lámá. The name of the *deota* is Pathoro.

Rángrîṭo. Or Rángrícho as it is called by the Ṭukpá *pargana* people, is a place held sacred by the Kanáwaris and Tibetans in Inner Ṭukpá *pargana*, tahsíl Chiní, situated near Chárang *q. v.*

Ribbá. Or Rírang as it is called by the Kanáwaris is a large populous village in the Inner Tukpá *pargana*, tahsíl Chíní, between Purbaní and Rispá. The forest scenery above the village is picturesque. The name of the *deota* is Kásúras. Sanam Rám is a respectable man.

Rispá. Or Richpá is a fine village in the Inner Tukpá *pargana*, tahsíl Chíní, between Rírang and Morang. Grapes grow here, and the surrounding scenery is pretty. The name of the *deota* is Kulyo. Sanám Zór and Ramsain, *dafadár*, are well-to-do persons. There are about half a dozen nuns, called Zamo or Jamo, who devote their life to the worship of Buddha.

Appendix II.

Rogí. A large village in *pargana* Shúwá, tahsíl Chíní, near the Rogí bungalow, on a fine site with picturesque views all round. The village is noted for its sweet grapes. The name of its *deota* is Rug-shu. Debú Rám is a respected and well-to-do man. Hill apricots, which grow abundantly, are dried in the sun and kept for use in winter. Edible pines also grow throughout the valley as well as in Tukpá *pargana*.

Ropá. A village in *pargana* Shúwá, tahsíl Chíní, in the upper Kanáwar valley, in a good place. The Gangyul dialect is spoken. Lámá Rasbír Dás is a respectable man. The name of its *deota* is *Chandiká.*

Runang. The name of a ridge between Rogí and Urni villages, where cummin seed grows abundantly. The Bashahr State ponies are kept here in the monsoon for the grazing. The climate is excellent.

Rúpan-gháṭí. A pass leading into the Rohrú tahsíl, in Outer Ṭukpá *pargana*, tahsíl Chíní, opposite Sánglá village. Its scenery is picturesque. As it crosses a high range covered with snow, people can only cross it with their sheep in the summer.

Rupí. A small village in Pandrábís *pargana*, tahsíl Rámpur, across the Sutlej: noted for wild goats, *ghoral.*

Rush. Khalang.—See Taling.

Sánglá. A populous village in *pargana* Outer Ṭukpá, tahsíl Chíní, on the right bank of the Báspá, famous for its level and highly fertile soil. The forest scenery all round and the eternal snow view are very picturesque. The climate is excellent, and the people of the village are prosperous owing to its fertility. Káli Dás Chethá and the Repálṭú family are respectable and well-to-do members of the village. The *deota* is Náges. The *pujyari*, locally *pujyares*, speaks thus when adoring the *deota*:—

Jaa bitinglá, jaa kharakla, jaa pátúlá, jaa thorashaa, jaa chhalimcho, jaa dankhecho, dalecha úpabocha, chi pabocha, jaa barja, jaa shing khambling, jaa shyáng bráling, jaa shyáng khámbling.

The *lambardár* Karam Dás and his brother Purma Nand are of the Repalṭú family.

Appendix II.

Sápní. A hamlet in *pargana* Rájgaon, tahsíl Chíní, about 7 miles above Kilba, on the high range of the mountain. The *lambardár* is Uma Dat and the *deota* is Náges.

Shel-samang. The name of a forest in the Bhábá *pargana*.

Shoháng. A hamlet in the Outer Tukpá *pargana*, tahsíl Chíní, on the left bank of the Báspá, about a mile above the river. Its *deota* is Narenas; San Púr, Kushak Pál, and Raghu Dás are the wealthy men. The surrounding scenery is very picturesque.

Shungrá. A large populous village in *pargana* Thárábís, tahsíl Rámpúr, below the Hindustán-Tibet Road, a few miles north of the Pondá Bungalow. Its *deota* is Maheshras (1st), whose handsome temple lies near the road. For his history see Chügáon. Lachmí Dás Munshí of this village is a respectable man. The forest consists of lofty deodár trees.

Shumrá. A village in *pargana* Shúwá, tahsíl Chíní (upper Kanáwar valley), situated about 8 miles above Shyálkhar or Kyálkhar. The inhabitants are all Zárs or Nyám as they are called. Tibetan is spoken. Ibex are said to be found in the jungles. The village lies on the boundary of Bashahr, Spití, and Tibet. Etymologically it means three hundred, so it is probable that either there were three hundred persons in the village or they paid three hundred rupees as the revenue.

Shyál-pyá. One of the highest peaks in the Himálayas lying between Lámbar and Chhitkul, two villages in the Inner and Outer Tukpá *parganas*. A pass leads from Lámbar to Chhitkul, but it is only open for a few months in the monsoon, when there is but little snow.

Spúwá. Or Poo as it is generally called, is a village in *pargana* Shúwá, tahsíl Chíní, near Ropá, celebrated for ibex. It is the seat of a Moravian Mission. Tapgyá is a Lakhpatí Sháhúkár. Its *deota* is *Dáblá*.

Sunam. A very large village in *pargana* Shúwá, tahsíl Chíní, on the right bank of the Sutlej about a mile above the river. It has a dialect of its own called the Sunam dialect, which differs greatly from Kanáwarí. Its blankets or *gudmas* are well-known. It contains a nunnery called the Zomo-gomfá. And also a monastery of Lámás. Snuff cases of ibex horn are made here and the small praying wheels, *mané*, are also made by its iron-smiths. (See Kánam.)

Syásho. A village in *pargana* Shúwá, tahsíl Chíní, in upper Kanáwar, near Ropá. It is noted for ibex. Lachhmí Dás is a respectable man of this village. The Gangyul dialect is spoken. Its *deota* is *Dáblá*.

Tailing. A small well situated village in *pargana* Shúwá, tahsíl Chíní, near Kostampí. Narotam Dás of this village is a good man. Its *deota* is *Munko*.

Táling. A hamlet in *pargana* Shúwá, tahsíl Chíní, near Sunam, in upper Kanáwar. The most respected man of this village is Chhogjí Pálsar, who is a great trader, and has much influence even beyond the Tibetan frontier. Its *deota* is *Dáblá*.

Tángó. A village in Tibetan territory, near the boundary.

Tanam. The name of a plain near Sunam.

Tássigang. A sacred place near Morang village. It has a temple, and images of Buddha. People make pilgrimages to it. Ibex are said to be found.

Thácho. A hamlet near Thángí, in the Inner Tukpá *pargana*, tahsíl Chíní.

Thangi. A large village in the Inner Tukpá *pargana*, tahsíl Chíní, about half-a-mile above the river Tírang in an enclosed situation. The land is very fertile and the people generally prosperous. The largest praying wheel of the Buddhas is here. Its *deota* is Rápukch. The Nyokche family is respectable as well as well-to-do.

Tholang. See Chügáon.

Tírang. A river that issues from Kunchrang side, and falls into the Sutlej above Rispá.

Tokhto. See Asrang.

Trándá. A large village in Thárábís *pargana*, tahsíl Rámpur, situated below the P. W. D. Bungalow, about 15 miles north of Saráhan. Negí Mangal Dás, the son of late treasurer Pitambar Dás is a respectable man. Its *deota* is *Tarása*.

Urní. Or Urá as it is called by the Kanáwaris is a village in *pargana* Shúwá, tahsíl Chíní, about a mile above the P. W. D. Bungalow. Lobhá Munshí is a respectable man of this village. Its *deota* is *Narenas*.

Appendix II.

Wáng. The name of a river which ries in Spití territory, and after flowing through Bhábá *pargana* falls into the Sutlej near the Wángtú Bridge.

Wángpo. A term for the inhabitants of *pargana* Bhábá.

Wangpo chhechanu peting farmo, shum káru shyás má grig-gyo.

The stomach of the Bhábá *pargana* women should be broken, who were not satisfied with the meat of three sheep.

Yángpá. A hamlet in *pargana* Bhábá, tahsíl Chíní, on the left bank of the Báspá, just above Húrí village. A proverb says :—

Yángpá kui wár na pár.

"The dog of Yángpá village is neither on this side nor on that side (of the river)."

Or *"Dhobi ká kutta ghar ká na ghát ká."*

Yáná. A hamlet in *pargana* Rajgáon, tahsíl Chíní, about a mile above the Choltu Bridge. Yáná Máthas is a well-to-do man.

Yoté. A hamlet in *pargana* Bhábá, tahsíl Chíní, on the right bank of the river Wáng. Chandar Púr is a good man in this village.

Yúlá. A village in *pargana* Shúwá, tahsíl Chíní, about two miles above the Urní Bungalow in a good situation. Its *deota* is *Narenas.*

Ywáring. A village in *pargana* Shúwá, tahsíl Chíní, a few miles below Chíní, in a good place. Its view of the eternal snows of Kailás is magnificent and its climate exceedingly invigorating. Its *deota* is *Chandika.*

BASHAHR TRIBUTARIES.

KHANETI STATE.

General. Khaneti is a small State consisting of two portions, Sadhoch and Suráj, which lie on either side of the ridge between Bághi and Nárkanda. This is the transverse range, mentioned in the general description given in the Simla District Gazetteer as starting from the central Himalayas and running south-west throughout the length of the Simla Hill States. It forms the watershed between the Sutlej and the Jamna. Sadhoch is on the north or Sutlej side, and is bounded on the north by British Kotgarh, on the east by Bashahr, on the south by Bashahr and Kumhársain, and on the west by Kumhársain. Suráj is on the southern slopes looking onto the Giri, and is bounded on the north and east by Bashahr, on the south by British Kotkhái, and on the west by Kotkhái and Kumhársain. The population in 1901 was 2,575, and the average yearly income Rs. 7,000. Rs. 900 are paid annually as tribute to Bashahr. The present chief, Amogh Chand, is a minor, and is being educated at the Aitchison College, Lahore. The State is administered by a Manager appointed by Government.

History. The origin of the ruling family is the same as that of the Kumhársain Rána, but a somewhat different version to that recorded in the Kumhársain Gazetteer is told regarding the foundation of the two States. It is as follows:—

Rána Kirat Singh. A thousand years ago the whole country between Kotkhái and Kumhársain and the Nogri Khad in Bashahr was under the sway of a chief named Bhambu Rái, whose fort was on a high hill some two miles to the north of Bághi. Bhambu Rái, it is said, would get up in the morning and go twenty miles over hill and dale to bathe in the Sutlej near Rámpur. He would then go forty miles, as the crow flies, to Hátkoti on the Pabar to say his prayers, and get back to his fort, another twenty miles, for breakfast. Some time in the eleventh century Ráua Kirat Singh arrived from Gya driven thence by Mahmúd of Ghazni. He acquired some land at Karángla, now in Bashahr, from Bhambu Rái and settled there. In course of time he died, leaving his Ráni with child, but she too died before being delivered. As her body lay on the funeral pyre on the banks of the Sutlej it gave birth to a male child, which fell into the river, but was rescued and brought back to Karángla. The boy was named Uggan Chand, and on the death of Bhambu Rái he succeeded to the latter's kingdom. He had three sons, Sansár Chand, Sabir Chand, and Jai Singh.

Succession of Uggan Chand. When Uggan Chand died, Sansár Chand got Karángla, and Sabir Chand and Jai Singh came to Khaneti, and started by jointly ruling Kumhársain, Khaneti, Kotgarh, and Kotkhái. Ultimately they made a partition in accordance with the dictum of a *yowálin*—

Jis Kepu us Kanáhar.
Jis Kekhar us Daláhar.

(For the whole story see the Kumhársain Gazetteer where it is told about Pahár Singh and Kartár Singh). Sabir Chand obtained Khaneti, Kotgarh, and Kotkhái, and Jai Singh Kumhársain.

Sabir Chand and his descendants.

Sabir Chand and his descendants held their kingdom quietly for five generations. In the sixth generation two brothers, Duni Chand and Ahimal Singh, set up rival claims, formed two factions, and each seized as much of the country as he could lay his hands on. The result was that Duni Chand became the ruler of Khaneti, and Ahimal Singh of Kotgarh and Kotkhái. The present Thákur, Amogh Chand, is the thirteenth from Duni Chand.

Subsequent events.

During the succeeding centuries Khaneti is said to have suffered much at the hands of its neighbours. At the beginning of the fifteenth century Tára Chand, the then chief, defeated Garhwál, but was himself crushed by the men of Kulu, who destroyed Khaneti itself, and necessitated the foundation of the present capital of Deori in Suráj.

Bír Chand and Partáb Chand.

Bír Chand, who ruled about 1550 A.D., was defeated by Bashahr, and lost several villages to that State. His successor, Partáb Chand, lost more territory in the same way.

The Gurkha invasion.

At the time of the Gurkha invasion Thákur Rasál Chand fled to Bashahr, and received shelter and assistance from the Rája. This circumstance, it is asserted, furnished the sole ground for any claim over Khaneti by Bashahr at the end of the Gurkha war.

Subjection to Bashahr in 1816.

Nevertheless the *sanad* granted to Rája Mohindar Singh of Bashahr in 1816 by Lord Moira, the Governor-General conferred on him "in perpetuity, generation after generation, the Ráj of Rám- "pur Bashahr and Thákuráis of Dhuletoo, Karángal, and Kanethoo, "with all their revenues and internal and external rights."

History from 1816 to 1859.

From the date of this *sanad* to 1859 considerable confusion existed regarding the relationship of Khaneti to Bashahr. At first the Thákur ruled over his territory, but with an agent of the Rája of Bashahr at his side. He paid Rs. 900 a year as tribute to Bashahr, and furnished a complement of sometimes ten and sometimes twenty foot soldiers to wait on the Rája. When births, marriages, or deaths, occurred in the Rája's family, the Thákur and his subjects were called upon to contribute at the same rate as the people of Bashahr proper, and extraordinary demands for money or labour were levied on Khaneti as well as on the rest of the Bashahr possessions.

Attempt to become independent of Bashahr.

Later on, however, affairs in Bashahr fell into confusion during the early years of the present Rája, and Khaneti began to grow independent. The Thákur refused to pay his tribute through Bashahr; the Rája retaliated by inflicting heavy fines on the Thákur and fomenting disputes between him and his subjects. The result was a condition of chaos which called for the intervention of Government.

In January 1860 it was arranged that, in consequence of the chronic disorders of Bashahr and the incompetence of the Rája, the Thákur of Khaneti should be permitted to exercise sovereign jurisdiction in his State, free of all interference from Bashahr, on condition of his making the following payments to that State:— Government's decision of 1859.

1. Rs. 900 on the marriage of a Rája.
2. Rs. 500 on the accession of a Rája of Bashahr.
3. Rs. 900 on the marriage of a Rája.
4. Rs. 300 on the investiture of the Tikka with the sacred thread.

The subsequent history of the State has been by no means happy. The incapacity of the Thákurs and the naturally turbulent disposition of the people provoked a succession of internal disorders, which has only ceased lately. Thákur Saran Chand, who succeeded in 1858, was unable to maintain more than a semblance of order during the thirty years of his rule. His son, Lál Chand, who became Thákur in 1888, was insane and for some years the administration was carried on by his brother Zálim Singh with the worst results. In 1898 Zálim Singh was removed by Government, and a man named Síta Rám appointed manager. Neither Síta Rám nor Gobind Rám, who took his place in 1899, were able to keep things quiet for very long, but the present Manager, Gurdhián Singh, has been more successful up to the present. Later history of the State.

No detailed description of the people is required. The Kanets are sub-divided into Kanets proper and Kurans. The former claim to be Rájpúts, and, for the most part, say that they are Chauháns. The Brahmans are, like those of Kumhársain, Brahmans only in name. They call themselves Sársut and Bháraddawaj. The Rájpúts are all connections of the Thákur's family. The people.

Agricultural conditions, methods, and results are much the same as in Kumhársain. There is very little irrigated land, not more than two per cent. of the total cultivated area. Agriculture.

Rents average seven annas a *bigha*, and the various rates range from thirteen annas nine pies to two annas one pie. Rents.

The State forests were demarcated and settled in 1901-02. No working plan has yet been made. There are no exploitable trees in the Suráj forests, which consist of immature *kail*, deodar, and a little *kharsu*. In Sadhoch there is a good deal of *rau*, for which at present there is no demand, and also a certain quantity of oak, which is sold for charcoal. At present not more than Rs. 1,000 a year are obtained from the forests, and only half this sum by sale of timber, grazing fees from Gujars providing the other half. Forests.

There was once an iron mine in *pargana* Shili of Suráj, but this stopped working in 1886, as firewood was not available. Minerals.

Trade. A few of the *zamíndárs* trade in opium, buying it in Jubbal or Bashahr and selling it to licensed vendors who come up from the plains.

Roads. The Hindustán-Tibet road passes through Sadhoch for some eight miles between Nárkanda and Thánadar. Suráj is traversed by a rough road between Kotkhái and Bághi.

Administration. The Manager has full powers, and wields them in accordance with the law of British India. His is the only court.

Sub-divisions. There are six *parganas*—Sadhoch, Basol, Gobindpur, Paráli, Halong, and Shili. There is one *zaildár* and twelve *lambardárs.*

Settlements. A summary Settlement was carried out in 1886, in which the Kotkhái rates were applied to Suráj and the Kotgarh rates to Sadhoch. This did not satisfy the people, and a revised Settlement was made in 1904 by Gobind Rám, the Manager. Complaints were made about this too, but it is still in force.

Land revenue. The total *jama* is Rs. 4,580-10-0, *khálsa* Rs. 4,160, and the balance *muáfi* and *jágír.* The soil rates are, irrigated land fourteen annas per *bigha* ; unirrigated six annas, four annas, and two annas, according to quality of soil per *bigha* in Suráj, and five annas, four annas, two annas six pies, and one anna in Sadhoch. Cesses are imposed at 25 per cent. (*lambardár* 5 per cent., *patwári* 5 per cent., *hakk-ul-tahsil* 15 per cent.)

Begár. *Athwárá begár* is exacted at the rate of one month's service in the year for each holding. The commutation fee is Rs. 4, but a man, who wilfully absents himself, may be fined 4 annas per diem. In addition every landholder is liable to furnish special *begár* for road repairs, weddings, funerals, visits of distinguished people, etc.

Miscellaneous income. Customary demands for marriages, weddings, etc., are collected at the rate of Re. 1 per house. *Nazarána* is levied on land newly broken to cultivation, and is taken from certain outside villages, who have grazing right within the State. Watermills are taxed, and yield some Rs. 50 annually.

Excise. One distiller is licensed to manufacture and sell liquor. He pays Rs. 50 a year license fee.

Opium. The only tax on opium is a license fee of Rs. 5, which is taken from every wholesale purchaser.

Stamps. Stamps are not in use, although stamp duty is imposed as in British India. The method adopted is to enface the paper with the value of the stamp over the Manager's signature.

Police, etc. There is no regular police force, or jail, and no school or dispensary. Most villages in the State are, however, within easy reach of Kotkhái or Kotgarh.

DELATH STATE.

Delath lies on the slopes above the left bank of the Sutlej to the east of Kotgarh *iláka*. It is surrounded by Bashahr, except on the west, where it touches Kotgarh. The area is some three or four square miles, and the population (1901) 1,489. The State is a feudatory of Bashahr, and pays an annual tribute of Rs. 150, with Rs. 30 as a fee to the Wazir of Bashahr. General.

The present Chief is Thákur Narindar Singh, who says that his family was founded by Priti Singh, a brother of the Kumhársain progenitor Kirat Singh, and that these were two of four brothers, who came from Gya and settled at Karángla in Bashahr. But, whereas Thákur Narindar Singh claims to be in the 146th generation from Priti Singh, the present Chief of Kumhársain is stated to be only the 56th from Kirat Singh, which looks as though there must be a mistake somewhere. But, whatever its origin, the Delath family is undoubtedly an ancient one, and one that is held in considerable esteem by its neighbours. The Thákur.

There are three *parganas*, Agli Ghori, Bichli Ghori, and Nichli Ghori, comprising respectively six, two, and three villages or hamlets. Each village has a *lambardár*. The Thákur is the sole judge and magistrate, and exercises his power in patriarchal fashion without reference to any particular code of law. His two chief officials are the Wazir and the Jathár, the latter's business being the collection of revenue. Sub-divisions and administration.

No Settlement has been made, and revenue is paid partly in cash and partly in kind. Cash revenue amounts to Rs. 360, and the value of kind revenue to about Rs. 770, or Rs. 1,130 in all. Revenue.

The domain lands yield about Rs. 200 a year. At *Chatarangna* in Chait each house pays the State eight annas, and at *Naurátra* two annas. At *Naurátra* and on the occasion of several other festivals a goat is furnished to the State by the villages in turn. The *shádi ghami* contributions are about one rupee a house.

There is no other income. Children from the State can attend either the Kotgarh or the Rámpur schools. Delath itself has none of the products of civilisation, such as roads, schools, dispensaries, etc.

3.—NALAGARH STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

CHAP. I, A.

General.

Hindur is said to have been the original name, from Handu, a Brahman, who established his power over the local chiefs and made Hindur, in *pargana* Gullarwála, his capital. Nálagarh, the present capital, was not founded until the 15th century, and was so called because the site of part of the town was a dry torrent bed.

Situation and boundaries.

The State lies between 30° 54′ and 31° 14′ N., and 76° 39′ and 76° 56′ E., with an area of 256 square miles, and a population (in 1901) of 52,551. It is bounded on the north by the Biláspur State and the Hoshiárpur district (tahsil Una), on the east by Mahlog and Bághal States, on the south by Patiála and the Kharar tahsil of Ambála district, and on the west by the Rupar tahsil of Ambála. Two isolated villages lie in the middle of the Mahlog State. Nálagarh is divided fairly equally into two tracts Pahár, the hills, and Des, the plains. The Pahár has three *parganas*, Chamba (or Kundlu), Maláon, and Rámgarh, and the Des four, Dharmpur, Nálagarh, Palási, and Gullarwála. The Des tract lies in the Dun between the Siwálik range and the hills proper, and parts of it are extremely fertile. The Pahár tract is of the usual character of the lower Simla hills.

Streams.

The main stream is the Sirsa, which has its sources in the hills above Kálka, and runs north-west along the base of the Siwáliks, eventually joining the Sutlej at Awánkot in the Rupar tahsil. It is fed along its course by other streamlets descending from the hills, the principal of which in Nálagarh are from east to west the Ballad, the Pali, the Khari, the Khokra, the Chikni and the Kundlu *naddis*, and also by the Kanahan *naddi*, which rises in the Siwáliks and joins the Sirsa on its left bank in the vicinity of Palási fort.

Irrigation.

The irrigation derived from these streams is uncertain, depending almost entirely on the rainfall in the hills, and they are as a rule at their lowest ebb when water is most needed. An irrigation work of former renown and historic interest is the Kála Kund reservoir, formed by a barrier across the Kála Kund valley, some fifteen miles to the north-west of Nálagarh. It is said to have been originally constructed by the Pandavas, was restored by Rája Sansár Chand in 1860 A. D., and irrigated the lands of some thirty villages. The barrier eventually burst after heavy rains, and unfortunately has never been repaired.

Hills.

The hills in the State consist of two well defined ridges running from south-east to north-west on either side of the Gambhar river. On the northern and easternmost of these are the ruins of the Surajgarh and Maláon forts, and on the other the Rámgarh and Chamba forts. On neither ridge does the highest point rise to more than 4,466 feet above sea level.

Section B.—History.

CHAP. I. B.

History.

The history of the ruling family of the State of Hindur or Nálagarh is included in that of Bilàspur State, whence the Rájas of Hindur, descendants of the elder branch, originally came. Ajai Chand, the eldest son of Káhan Chand, Rája of Bilåspur, lost his birth-right on the succession of his younger brother, Ajít Singh, to that State in A. D. 1100, and resolved to carve out a principality for himself. Having raised a force in his father's kingdom, he invaded the territory of Handu, the Braman Thákur of Hindur. Handu's cruel and unjust rule had alienated the affections of his subjects, and they welcomed Ajai Chand as a deliverer. Seeing that a hostile force was collected on his frontier, Handu did not wait to be attacked, but with superior numbers fell upon the small and badly equipped army of Ajai Chand. He was completely defeated and lost his life in the encounter.

Rája Ajai Chand, 1100—1171, A. D.

Ajai Chand thus established the State of Hindur. He magnanimously performed the funeral rites of the fallen Thákur, and provided for the maintenance of his children, whose descendants are still headmen of Chirauli in the *pargana* of Nawán Nagar. But Ajai Chand did not remain in undisturbed possession of his newly acquired kingdom, for Ajit Chand, who appears to have claimed suzerainty over it, invaded it several times; but, though with his superior forces he was able to prevent Ajai Chand from regaining his rightful kingdom of Bilåspur, he was not able to oust him from Hindur, and Ajai Chand, by his firm and just rule, succeeded in consolidating his power in that kingdom, which he ruled until his death in A. D. 1171.

Rája Bijái Chand, 1171—1201 A. D.

Bijái Chand, his only son, succeeded when only four months old, and the administration of the kingdom was carried on by his mother. She had to cope with a revolt of the Kanets, who had grown turbulent under Handu but were kept under subjection by the vigorous rule of Ajai Chand. At first the *ahlkárs* of the State sided with the rebels, but the Ráni called them before her, and by an impassioned appeal to their loyalty induced them to aid her in suppressing the rebellion. The Kanets were defeated in several engagements, and did not again venture on open disaffection, but Bijái Chand, on assuming power, had to complete their subjugation. He greatly increased the internal prosperity of his State, and his name is still cherished in the hills for his charities.

Rája Dham Chand, 1201—1236.

On his death at the age of 30 in A. D. 1201 he was succeeded by his son Dham Chand, also a minor, whose reign was on the whole peaceful, though the Kanets were still turbulent and disloyal at heart. Dham Chand suppressed their gatherings, his object being to put a stop to cattle raiding. In this he succeeded, and his intelligence, even as a youth, made him an efficient and popular ruler. He died after a reign of 35 years in 1236 A. D.

Rája Bairang Chand succeeded, and his reign was uneventful. Rája Bairang Chand, 1236—1276 A. D.

Rája Lachman, a minor, who followed, had to contend with internal rebellion, which he suppressed with firmness when he came of age. He was a sympathetic ruler and earned the gratitude of his subjects. Rája Lachman, 1276—1306 A. D.

Rája Utal Chand reigned ten years and was succeeded by his son, Rája Jaimal Chand, whose judgment commended the respect of all parties to a dispute. Rája Utal Chand, 1306—1316 A. D. Rája Jaimal Chand, 1316—1338 A. D.

Rája Amar Chand was an active administrator, who often moved among his subjects in disguise in order to learn their needs. Rája Amar Chand, 1338—1356 A. D.

Rája Alam Chand had to face a serious crisis. In 1399 A. D. Timur invaded the Punjab, and, after his massacre at Delhi and his sack of Meerut and Hardwár, marched on his return journey along the foot of the hills, and reached the frontier of Hindur, where he pitched his camp in the open field. Resistance was out of the question, but Alam Chand repaired and provisioned his forts and made every preparation for defence. He then visited Timur in person and offered him a supply of provisions, of which his army stood in great need. This the invader accepted, and his forces pursued their march without inflicting any injury upon the State. Seven years after this event Alam Chand died in 1406 A. D. Rája Alam Chand, 1356—1406 A. D.

His son and successor Udham Chand had a peaceful reign and held aloof from the dissensions, which then prevailed among the Hill States, devoting his energies to the amelioration of the lot of his subjects. His younger son Kotak Chand received Chandori in *pargana* Palási for his maintenance, and his descendants still live there and bear the title of Mián. Rája Udham Chand, 1406—1421 A. D.

Rája Bikram Chand, the elder son of Udham Chand, succeeded in 1421 A. D. His three younger sons in turn received *jágírs* in *pargana* Palási, which were exchanged for *jágírs* in *pargana* Nálagarh, when the town of Nálagarh was founded and became the capital of the State, their residence being transferred from Mainpuria in the former *pargana* to Baili in that of Nálagarh. Rája Bikram Chand, 1421—1435 A. D.

Kidár Chand, the eldest son, succeeded to the *gaddi* in 1435, and was a mild and just ruler, who suppressed some feeble revolts with clemency. He also relieved famine with liberality. He died in 1448. His son Jai Chand was even more famed than his father had been for his justice and the mildness of his rule. He died in 1477 A. D. Rája Kidár Chand, 1435—1448 A. D. Rája Jai Chand, 1448—1477 A. D.

CHAP. I, B. History. Rája Narain Chand, 1477–1522 A. D.

Rája Narain Chand succeeded his father, Jai Chand, while still a minor, and the kingdom was administered by the Ráni, his mother. During her *régime*, the Rája of Núrpur halted near the capital of the State on his way to Hardwár, and was so pleased with the arrangements made for his entertainment that he proposed an alliance between the young Rája and his daughter. His offer was accepted by the Ráni, but opposed by the Wazír on the ground that the status of the Rája of Núrpur was not sufficiently high. Upon this the Núrpur Rája married his daughter to the Rája of Biláspur, and incited that Prince to attack Nálagarh, which he successfully did. Nálagarh was compelled to purchase peace by surrendering the fort of Satgarha, which is still held by Biláspur.

Rája Rám Chandar, 1522–1568 A. D.

The next Rája, Rám Chandar, was a great builder. He constructed the fort of Rámgarh, and also built the town of Rámshahr, which he made his summer capital. It is said that he used to exact half the gross produce of the land as revenue, and, though this demand may appear excessive with regard to the circumstances of the time, it was apparently realised without hardship. His successor, Sansár Chand, who succeeded, built the handsome *Diwánkhána* at Nálagarh, and restored the Kála Kund reservoir, to which allusion has been made above.

Rája Sansár Chand, 1516–1618 A. D.

Rája Dharm Chand, 1618–1701 A. D.

In 1618 A. D. Sansár Chand was succeeded by Dharm Chand, the eldest of his eight sons, whose chief measure was a reduction of the State's revenue to one-sixth of the produce. An able and just ruler, Dharm Chand reigned for no less than 83 years, dying in 1701 A. D. He was succeeded by his eldest son Himmat Chand, during whose short reign of three years the Patháns began to make inroads on the Hill States and attacked Hindur three times in rapid succession. Himmat Chand fell, fighting gallantly against the invaders, in a battle in which the Hindus made a desperate resistance and were defeated with great loss. Bhúp Chand succeeded his father Himmat Chand and was followed by his son Mán Chand.

Rája Himmat Chand, 1701–1705 A. D.

Bhúp Chand, 1761.

Rája Mán Chand.

The State was now divided by factions, the Mattiána Kanets siding with Mán Chand, and the Thuánu Kanets with Padam Chand, younger brother of the late Rája Bhúp Chand. Padam Chand assassinated his nephew Mán Chand and obtained the throne, but was in turn killed by the Mattiánas.

Rája Gaje Singh.

Bhăi Kharak Singh of Haripur in Mahlog effected a reconciliation between the factions, and induced Gaje Singh, a distant collateral and refugee, to accept the *gaddi*. He is the founder of the present dynasty and, though a just ruler, was not on good terms with his son Rám Saran. The latter with a band of retainers occupied the fort at Palási, and lived as a free-booter.

CHAP. I, B.
History.

Rája Rám Saran Singh.

Rám Saran Singh became Rája in 1788, and died at the age of eighty-six after a reign of sixty years. In the early part of his reign he had so extended his dominions, that his authority was paramount from Palási to Mattiána, and eastwards as far as Ajmirgarh, on the Jumna; and though he did not conquer Sirmúr, Dharma Negi held the Subáthu fort for him.

The Gurkha war.

In 1803 the Gurkhas, it is said at the invitation of Bilåspur, came from Nipál through the hills, and broke the power of Rám Saran Singh and all the Hill Chiefs. The famous fort of Rámshahr, which had been constructed by the Chandéls before they separated and Nálagarh was founded, was besieged by Gurkhas, and though provided with tanks for rain water and enormous granaries, the garrison was obliged to capitulate after three years' siege. Rám Saran fled to Basáli in Hoshiárpur for three or four months, and then returned to Palási for ten years, which with Baddi and Gullarwala were the only forts left to him. In 1814 Sir D. Ochterlony came with his forces; a battle was fought at the pass of Rámshahr and another at Lohár Gháti near Maláun. The British force, English and Purbiah, was encamped for some months near Rámgarh, and eventually, when guns were brought to bear on the fort, the defenders capitulated. In the decisive battle near Maláun Bhagta Thappa, the Gurkha leader, was slain. An English officer, Lieutenant Williams, was killed at Rámshahr, and his tomb is well preserved to this day.

Restoration of Rája Rám Saran Singh.

Rám Saran Singh threw in his lot with the British, and by his exertions merited restoration to all his former possessions. He refused, it is said, to accept his fresh conquests, and contented himself with his ancestral possession of Nálagarh, as it stands now. The revenue to Hindur from the hill tracts under the Gurkha Government amounted to about Rs. 15,000, but in consequence of the struggles against the Gurkhas it had suffered much devastation, and many families were induced to move to Palási in the plains. In 1815 the total revenue amounted to Rs. 45,000. In that year the petty district of Bharauli, near Kotkhái, was granted to Rája Rám Saran Singh as a reward for his services, but its distance from Nálagarh, the turbulence of the people, and his own unpopularity in that quarter led him to agree to its transfer to another Chief, the Rána of Balsan, for the sum of Rs. 8,500. The Rája was confirmed by a *sanad*, dated the 20th October 1815. He paid an annual tribute of Rs. 5,000 and was bound to aid the British Government with troops in time of war. Sentences of death passed by him required the confirmation of the Political Officer in charge, now known as the Superintendent, Hill States. After the Nipalese war Rája Rám Saran received an indemnity of one lakh of rupees, when he returned the Satgarha forts to the Rája of Bilåspur from whom he had taken them. This sum he expended in improving and strengthening the fort of Palási in the plains.

CHAP. I. B.
History.

Rájas *Bije Singh* and Ugár Singh.

Rája Bije Singh succeeded, and on his death in 1857 the State lapsed to the British Government, and it was at first decided that the three sons of Rája Rám Saran Singh by his Brahman wife should be given the *jágír* of the value of Rs. 10,000 a year held by the Ráni. In 1860, however, the Home authorities decided to restore the State to Ugár Singh, and he became Rája with full powers. He was the most intelligent of Rája Rám Saran's sons, having acted as Wazír during his father's later years. The British Government guaranteed the *jágírs* of his brothers Fateh Singh and Bír Singh, whose descendants in consequence enjoy the privilege of collecting their own revenues. Fateh Singh was of unsound mind. Ugár Singh was installed in 1860. He received a *khillat* of Rs. 1,120 and paid a *parhkásh* of Rs. 1,120 and seven gold *mohars*.

In the earlier part of his reign he administered the State on sound lines, but, when his eldest son, Isri Singh, attained his majority, dissensions arose. The latter's mother was the daughter of a Mián of Jaswál in the Hoshiárpur district, and was married when Ugár Singh himself was a Mián. After he became Rája, he married the daughter of a Chandel Mián, whose ancestors had come from Kahlúr in Rája Rám Saran's time. She resided at Palási and was known as the Palási Ráni. Her only surviving son is Kanwar Jagindar Singh, whom Rája Ugár Singh appointed as his successor disregarding the claims of the elder Isri Singh.

Rája Isri Singh.

But on the Rája's death in December 1876 it was decided that Isri Singh was the rightful heir, and he was installed in June 1877. He is allied by marriage with the houses of Goler, Kángra, and Kuthár. He had been residing at Garkhal near Kasauli during the last years of his father's reign, and was thus handicapped by a limited knowledge of the affairs of the State. All the prisoners were released on Ugár Singh's death, and all the State officials dismissed, but Ghulám Kádir, the former Wazír, was re-appointed. Mián Jagindar Singh was awarded a pension of Rs. 2,060 a year, and his mother suitably provided for. Ghulám Kádir as Wazír imposed new taxes and enhanced the land revenue, thereby causing disturbances, which were only quelled by the Superintendent, Hill States, proceeding to the spot with a force of British police. Ghulám Kádir was subsequently dismissed and banished from the State. A committee of the old officials was then appointed, and it worked satisfactorily for thirteen years, until dissensions impelled its abolition in 1893, and Jowáhir Lal, an official of the Nábha State, was appointed Manager. He effected a summary Settlement of the State, but his position soon became untenable and in 1895 Bhagwán Singh was appointed Wazír.

He was a capable man and acted in the best interests of the State, but eventually he too was dismissed. Kanwar Jagindar Singh and Hari Singh subsequently occupied the difficult post, and then

a Council was appointed with Bábu Sundar Singh as President. On the expiry of his term of office, his services were dispensed with, and Mián Indar Singh, son of the above mentioned Hari Singh, was appointed. He is still in office.

CHAP. I, C.
Population.

Section C.—Population.

The State is sparsely populated, the density being a trifle over 200 per square mile. In former days most of it was waste, the villages being confined to the valleys, and to the tract south of the Sirsa away from the main routes. Gullarwála *pargana* was a desert. The only habitations were thatched huts, and the people concealed their valuable property in caves. Rája Rám Saran Singh colonised the tract afresh with settlers from the Ambála and Hoshiárpur districts.

Nálagarh, Palási and Rámshahr. There are no towns. The capital has a picturesque position at the foot of a hill. A road winds up to the palace, which overlooks the bazar from a precipitous spur. The Rája has two other residences, one at Palási, and the other at Rámshahr in the hills.

Tribes and castes. The principal tribes in order of numerical importance are Kanets, Gujars, Brahmans, Sainis, Rájpúts, Játs, and Labánás. In the plains villages there are a good many Chamárs. There is a sprinkling of the ordinary trading and menial classes throughout the State. A certain number of Muhammadans are settled in Nálagarh town.

Kanets. Kanets are spread all over the State, but are thickest in the Pahár *iláka*. Their most noteworthy subdivisions are Mattiána, Kulahu, Bhalsangu, Bahalwál, Nandaru, Bahrogu, Sudhál, Juglál, Nandwál, Machiána, Dalwál, Katwál and Thuánu. Most of the Kanets are agriculturists. Some earn their living by selling grain, grass, or wood, or by taking service. They are the oldest inhabitants of the State, and are described as turbulent in disposition. Most of the subordinate offices in the State are filled by Kanets.

Recent immigrants. The Gujars, Sainís and Játs live along the Ambála and Hoshiárpur borders. They are immigrants from those districts brought in by Rája Rám Saran Singh. Some of the Sainís came originally from the Jullundur district.

Gujars The greater part of the cultivated area of the Des is in the hands of Gujars. They are good cultivators, and are also cattle dealers, and sell milk and *ghi*. Most of them are Mussalmáns, but a certain number are Hindus.

Játs and Sainís, The Játs and Sainís are some Sikh and the others Hindu. They are industrious and quiet. The Sainís especially excel as agriculturists. Their holdings are small, and they devote themselves successfully to the more valuable crops such as tobacco, oilseeds, cotton, and sugarcane, the produce of which they export.

CHAP. I, C.
Population.
Rájpúts.

The majority of the Rájpúts are connections of the ruling family. They cultivate their lands, and sometimes take service or engage in trade.

Labánás.

The Labánás are also immigrants from Hoshiárpur. In addition to agriculture they follow their tribal profession of carriers. They purchase grain in the villages, load it on bullocks, and sell it in Kálka or the hill cantonments.

Other tribes.

There is nothing specially noteworthy about the Brahmans or the trading and menial classes. These latter are represented by the following castes, Khatrís, Bánias, Sonárs, Bhábrás, Bhattís, Ghirths, Jhínwars, Lohárs, Barháis, Kolís, Chanáls, Chamárs, Bhánjras, Chuhrás, Dumnás, Kumhárs, Chímbás, and Teli. By far the most numerous are the Chamárs, who are the drudges of the Des villages.

Religion.

Nor is there anything special to note about the religion of the State. At Rámshahr below Rámgarh fort is a tank built by Rája Rám Saran Singh and called Ráwalsar. Like the Ráwalsar in Mandi it contains floating islands. A temple to Káli is close by. On the first Friday in Jeth a fair is held, attended chiefly by women who gather in from all parts of the neighbouring States. The floating islands are worshipped as well as the goddess. Lakhdáta (Sakhi Sarwar Sultán) has a *pírthán* in the village of Dehdi, and a fair takes place here in the month of Mágh to which Gujars mostly resort. The chief temple in Nálagarh itself is that to Devi. Guga Pír has shrines at Mánpur and Nálagarh, where fairs are held in the month of Bhádon.

Manners and customs.

No detailed account of the habits and customs of the people is obtainable, but it is believed that there is nothing peculiar to Nálagarh in connection with these. Descriptions of the Kanets of the lower hills will be found in the Bilíspur and Simla District Gazetteers, and for the Gujars, Játs, and Sainís reference may be had to the Gazetteers of the Ambála and Hoshiárpur districts, whence these people originally emigrated to Nálagarh.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture, including Irrigation.

CHAP. II, A.

Agriculture

General.

During the Settlement operations in the Des, 1895-1899, a certain amount of information was collected regarding the economic condition of that tract. But no enquiry into such matters has ever been held in the Pahár *iláka* since the restoration of the State to Rája Ugár Singh. The revenue system of the Pahár remains as archaic as that of the least advanced of the smaller Hill States, and so far as is known no statistics have been compiled, such as would furnish the basis for an account of the material position of its people. The fact that a regular Settlement has not been thought necessary, perhaps, argues that the people are as a whole fairly prosperous.

Soils in the Des.

There are four main classes of soil in the Des, (1) *lehri*, *i.e.*, manured, (2) *dabbar*, naturally moist, (3) *talla*, low-lying, and (4) *changar*, high-lying. For Settlement purposes each of these was divided into irrigated and unirrigated, and unirrigated *talla* and *changar* were further subdivided into first class and second class. *Lehri* land generally yields two crops in the year, *dabbar* gives a rice crop and sometimes a spring crop following; first class *talla*, *jowár* or cotton in the autumn and occasionally a spring crop too, and the other classes seldom more than one crop a year. *Changar* second class gives one crop in every two or three years.

Principal crops.

For the Kharif harvest maize is the principal crop on both irrigated and unirrigated land. Next to it come *moth* on unirrigated land. Other grains are in order of extent *jowár*, *másh*, rice, *bájra* and *kulath*. Of non-grain crops cotton is extensively grown, and after it come *til*, sugarcane, and hemp. In the Rabi, five-sixths of the harvest is wheat, and most of the remainder gram. Barley, tobacco, and *sarson* are the only others of any extent.

Agricultural population.

Kanets and Gujars between them held more than half the cultivated land in the State. In the Des at settlement 76 per cent. of the population was dependent on agriculture, and the percentages on the cultivated area possessed by the various tribes were, Gujars 42, Kanets 24, State and non-agricultural castes 16, Sainís 9, Játs 4, Labánás 3 and Rájpúts 2.

Labourers.

Agricultural labourers engaged for seed or harvest time are given two annas a day and their food.

Transfer of lands.

Up to the 1899 Settlement alienations of land by the occupants were not recognised by the State. Hence very few transfers by sale or mortgage in the Des came to light at Settlement. The percentage ascertained was 1·41 for mortgages and ·4 for sales on

CHAP. II,C. Forests.

Transfer of lands.

the total cultivated area. The average prices too were very small, Rs. 7-10 for mortgages and Rs. 5-4 for sales per *bigha*. Nearly half the mortgages and two-thirds of the sales were to non-agriculturist money-lenders. Mortgages are usually with possession, the mortgagor remaining in actual occupation as the mortgagee's tenant on a rent of one-half of the produce plus the land revenue.

Unsecured debts.

Unsecured debts to money-lenders are said to be large. In former times there was no period of limitation, and no fixed rate of interest recognised by the courts. Under the present *régime* it is hoped that matters are mending, as the Council proposes to be guided by the laws and principles of British Indian courts.

Cattle.

Cattle are plentiful and of a good kind. Agriculturists of neighbouring States often come to Nálagarh to buy bullocks. The Gujars do a certain amount of trade in milk and *ghi*. A Hissar bull was purchased by the State in 1907. Sheep and goats are reared for slaughter in the various hill cantonments. Horses are not bred. The average prices are:—buffalo cow Rs. 70, bullock Rs. 50, cow Rs. 25, sheep Rs. 2, goat Rs. 3. Grazing is generally sufficient.

Irrigation.

Irrigation is mostly by *kuls* from the various hill streams. About 13 per cent. of the cultivated area of the Des was classed as irrigated at Settlement, but the accuracy of the classification was afterwards called in question. There are twenty-two masonry wells, and forty-seven *kacha* hand lever wells (*dhinglis*). These irrigate the small area of 341 *bighas* only.

Section B.—Rents, Wages and Prices.

Rents.

Most of the Des is cultivated by the proprietors themselves. Only 9½ per cent. was held by tenants at Settlement in 1,094 holdings averaging 15 *bighas* each. Of these holdings, 81 paid no rent, the tenants being either relations of the proprietors or rendering service by way of rent. The majority of the others paid kind rent at one-half of the produce. The system of cash rents did not obtain. The rights of tenants were not defined and all were entered as tenants-at-will.

Section C.—Forests.

Forests.

The State has fifty-two forests, thirty-four of which are demarcated. None of them contains exploitable timber. There is a certain amount of *chil* (*pinus longifolia*), but hardly any mature trees. Most of the forests are scrub and bamboo. No working plan has been drawn up as yet, and there has been no regular forest Settlement. In 1907 the State's income from forests was:—grass and grazing Rs. 3,158, dry wood, bamboos, and green wood Rs. 345; fines Rs. 157; total Rs. 3,845.

Section D.—Mines and Mineral Resources.

CHAP. II, G. Means of Communication. Minerals.

The headworks of the Sirhind Canal at Rupar were built of stone quarried close to Nálagarh, which was carried to Rupar on a temporary railway. This stone is the only mineral of commercial importance in the State.

Section E.—Arts and Manufactures.

Manufactures and trade.

There are no arts or manufactures, and no trade worth the name. Cotton and any surplus grain available are imported to Rupar, Kálka, or Ludhiána, and metals, salt, cloth, etc., brought back.

Section G.—Means of Communications.

Communications.

There are four main roads: (1) from Nálagarh to Biláspur, Suket, Mandi, and Kulu with a halting stage and rest-house at Kundlu, 13 miles from Nálagarh; (2) from Nálagarh to Rupar, 14 miles; (3) from Nálagarh to Baddi (10 miles), where there is a halting stage and rest-house; from Baddi the road continues through Patiála territory to Kálka; (4) from Baddi to Patta in Mahlog State, and thence to Simla *viá* Kakarhatti and the old Kálka-Simla road.

The first three mentioned are, generally speaking, in good order and fit for country carts. Beyond Baddi the Kálka road is very bad. The Baddi-Patta road is rough and only fit for mule traffic.

Postal.

There is an Imperial post office at Nálagarh, and a telegraph office was opened at the same place in 1908.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III, C. — Land Revenue. General arrangements.

The administration of the State is at present in the hands of a Council of three. They have full powers, except that an appeal against any order of theirs lies to the Rája. The law of British India is enforced wherever applicable. The State has no peculiar law of its own.

Section B.—Civil and Criminal Justice.

There are three Courts. First the *ijlás khás*, the Rája's Court, which only exercises appellate jurisdiction over the Court of the Council. Below it is Court of the Council with full civil, criminal, and revenue powers. Subordinate to the Council Court is the Court of the Tahsildar, who has second class magisterial and judicial powers.

Sub-Divisions.

The old *parganas* described above are maintained, but have no administrative importance. The whole State is included in one tahsil under a Tahsildar, with a special revenue officer for the collection of land revenue in the Pahár tract, the records appertaining to which are kept in Hindi and in their former style.

Registration.

The Indian Registration Act is in force without modification, the Registrar being the Council Court. About Rs. 200 are paid in fees yearly.

Section C.—Land Revenue.

Land Revenue arrangements in the time of Rája Rám singh. The Pahár.

In the time of Rája Rám Singh land revenue was taken both in cash and kind. In the Pahár the unit of area was the *patha*, that is to say, the amount of land which could be sown by 2½ seers *kacha* or one seer *pakka* of seed. The unit of assessment was the *taka*, which was composed of a varying quantity of *pathas* according as the land was good or bad, irrigated or unirrigated. Each *taka* paid Re. 1 in cash annually, and one maund *kacha* (16 seers *pakka*) of grain in the following proportion, 5 seers rice, 3 seers *mäsh*, 32 seers maize or wheat, all *kacha*. If the *taka* contained no irrigated land the grain was all wheat or maize, or if the land was poor *koda*, *báthu*, or *kulath*. This system continues up to the present day, and there has never been any occasion to attempt to estimate the average area of a *taka*. In the neighbouring State of Baghal it is described as about a *bigha* and a half.

CHAP. III, C.

Land Revenue.

The Des.

In the Des, revenue was levied at the rate of Rs. 6 per plough. A plough of irrigated land contained 60 *bighas*, a plough of first class unirrigated land 80 *bighas*, and a plough of second class unirrigated land 120 *bighas*. The measurements made were of the roughest description, and the *bigha* aimed at was probably one of 711 square yards only.

The kind revenue was assessed according to the *batái* or crop division system. The grain was heaped on the threshing floor, and in the Rabi harvest was divided into six equal parts, of which the cultivator got one for seed and three for his capital share, the State one, and the State and village servants one. At the Kharif five shares were made, the cultivator getting three, the State one, and the servants one. At each harvest one-fourth of the straw was also taken by the State.

If the crop were cotton, indigo, tobacco, vegetables, or sugarcane the cultivator paid cash in lieu of the State's *batái* share at Rs. 1-4-0 per *bigha* for land irrigated from *kuls*, and at annas 15 per *bigha* for land irrigated from wells.

The result of these rates was a total demand, including value of kind revenue and assigned revenue, of about Rs. 55,750 on the Des portion of the State. That on the Pahár tract was presumably much what it is now, except that grain was cheaper in those days.

Athwára *begár* and tax on Chamárs.

In addition to land revenue proper there were various other minor demands. The *zamíndárs* used to encourage Chamárs to settle in their villages and perform the village *begár*, which was exacted at the rate of one man a day for every six ploughs in the best villages, one man for every seven in second class villages, and one man for every eight ploughs in the poorest villages. Each landholder gave the Chamár, who did his turn of *begár*, 4½ maunds in every 100 maunds at harvest, and these Chamárs were in turn taxed by the State at the rate of Rs. 2-4-0 in cash, one cow-skin, and Rs. 1-8-0, the equivalent of a pair of shoes every year.

Diwáli Nazarána.

At Diwáli each landholder paid the Rája a *nazarána* of two annas per plough.

Siláh Khána.

Shopkeepers were taxed at rates from Rs. 2 to annas 8 per annum. Carpenters and goldsmiths paid the State Rs. 2 a year, and furnished a bedstead. Lohárs paid annas 8 and 5 seers of iron. Other artisans and craftsmen, such as washermen, weavers, barbers, oil-pressers, potters, dyers, tailors, etc., were taxed annas 8 a year. These taxes were known collectively as Siláh Khána.

Maharána.

Village headmen had to pay Rs. 10 per plough to the State every ten years, and were allowed to take one seer in every maund of the crop in their villages. They were also given a remission of revenue on one *bigha* per plough of their land.

CHAP. III, C.

Land Revenue.

Grazing tax.

As a grazing tax each man owning cattle had to give the State one goat a year, irrespective of the number of his animals.

Water mills.

Water mills were taken to belong to the State. They were held by three classes: Daolas, Kolis, and Jhínwars. The Daolas paid as rent Rs. 12 a year, the Kolis 18 maunds of grain, and the Jhínwars 12 maunds. All had to furnish *begár* in addition for eight days in the month.

Hela begár.

In addition to the *begár* described above, which was termed *athwára begár*, special *begár* (*hela*) was required for three months in the year on the same terms. *Athwára begáris* were given a ration of food of 3 seers a day, but of the *hela begárís* only those who were called on for service at the palace were given food. *Hela begárís* were usually employed as household servants of the State officials. Failure to attend as a *begári* was punished with a fine calculated at the rate of Rs. 2 a month.

Milk.

When required, milk was taken from the *zamíndárs* without payment, and they were also responsible for labour to repair the roads or State buildings.

Benevolences.

When the Rája assembled a force of any kind, each plough was liable to furnish 10 maunds of grass and wood. For a wedding or funeral in the Rája's family, or during his tour in the State, all grass and wood required had to be furnished without payment. Grain purchased for the State granary was paid for at 44 seers in the maund, and was re-issued at 36 seers in the maund.

Nazarána.

All land was considered the absolute property of the Rája. The payment of *nazarána* secured an occupier a precarious tenure, which was liable to be terminated at a moment's notice, if some one else offered a higher *nazarána* for the holding. No tenant of land was permitted to make a private alienation of what rights he possessed.

Wheat, maize and hemp.

In addition to everything else there was a further exaction for a purpose not stated of a maund and a half of maize and five seers of hemp from every plough annually.

Mr. Barnes' assessment.

Between 1856 and 1860, when the State was under British administration, a cash assessment was imposed, revenue in kind, miscellaneous demands, and *begár* were abolished, and a summary distribution made over the villages by Mr. Barnes, on the old plough measurement, as follows:—

Rs. 17 per plough of irrigated land (60 *bighas*).

Rs. 16 per plough of first class unirrigated land (80 *bighas*).

Rs. 14 per plough of inferior land (100 *bighas*).

CHAP. III, C.

Land Revenue.

The total demand was Rs. 64,300 including assignments, the Des paying Rs. 39,544 (Rs. 25,000 *khálsa* and Rs. 4,544 *jágír*) and the Pahár Rs. 24,756. Cesses in addition were imposed at 15 per cent. on the land revenue, 5 per cent. for *malba*, and 10 per cent. for the village headman's *pachotra* and *biswadári*. The *jágírdárs* were allowed to collect their own revenue in cash or kind as they pleased.

Rája Ugár Singh.

In 1860 the State was restored to Rája Ugár Singh, who abolished the cash assessment, and reintroduced the old system, with certain reductions in *pargana* Gullarwála in favour of new settlers.

Reforms in 1863.

In 1863, as a result of complaints made by the subjects of the State, Lord William Hay, the Superintendent of the Hill States, induced the Rája to make certain concessions. The maund was fixed at 40 seers for all State transactions; the extra demand of wheat, maize, and hemp from each plough was abolished; the *zamíndárs* were allowed to take all the straw at the crop division, (but in return four annas a *bigha* were imposed on fodder crops); *athwára begár* was remitted, *hela begár* remaining as before; grass and milk supplied at the halting stations were ordered to be paid for; arrangements were made by which the *zamíndárs* could obtain grass and wood for their own use free of cost, and in lieu of the former custom of taking a goat from each grazier a grazing tax of six pies per animal was imposed.

1880.

But, as time went on, all the old impositions were restored and new ones added. In 1880 there was an upheaval in the State, which resulted in the dismissal of the then Wazír, and the abolition of the new taxes. *Athwára begár* was however maintained.

Summary Settlement by Jowáhar Lál.

In 1893 the people found the burden of *begár* and miscellaneous taxes intolerable, and to quiet them the Rája promised a new settlement. He sent for a man called Jowáhar Lál from Nábha, who instead of a regular Settlement proposed a summary Settlement only. No measurements were taken, crop returns and prices for the previous five years were roughly estimated, and the State share fixed at 27 per cent. of the gross produce distributed according to ploughs. The total original demand for the Des was Rs. 73,930, but as the assessment was not accepted by the *zamíndárs*, a remission of 32 per cent. was allowed, and the revenue reduced to Rs. 57,807.

n Jowáhar Lál's settlement the following miscellaneous demands were maintained :—

(1) The goat tax of six pies per animal.
(2) The Diwáli *nazarána* of two annas per plough.
(3) The *maharána* payment of Rs. 10 per plough by each *lambardár* every ten years.

CHAP. III, C.

Land Revenue.

(4) The rent and *begár* due from owners of water mills.

(5) The Siláh Khána taxes and the service commutation fees of *jágírdárs.*

(6) *Hela begár* was continued. The labourers required were supplied by the villages in rotation. Men employed at the Durbár and detained there overnight received rations. Otherwise none were paid or fed, except that a cooly taken outside the State was given his food.

(7) Each plough supplied five maunds of dry grass and five maunds of dry wood to the Durbár.

(8) Four seers of *ghi* had to be furnished for each plough and a rupee was paid for these, irrespective of the market rate.

(9) Grazing fees were levied on cattle brought in to graze from outside the State. The rates were, buffaloes, camels, and draught bullocks Re. 1 per head; cows, bullocks, and mules annas 8; donkeys annas 4, and goats annas 2. Subjects of the State were allowed to graze their own kine free of charge in the village grazing grounds.

(10) Bashahr traders bringing goats through the State paid a toll of three pies on each animal.

(11) *Nazarána* was made payable by the *pirhái* or public drummer, whose privilege it was to attend all wrestling matches within his *pargana*, and to receive one-fourth of the sum collected thereat.

(12) A commission of Re. 1-9-0 per cent. was levied on sales of cattle within the State. This was recovered in the first instance from the purchaser and failing him from the seller.

The other cesses imposed by Rájas Rám Singh and Ugár Singh were remitted.

The Regular Settlement of the Des.

A regular Settlement of the Des portion of the State was commenced in 1895 under the superintendence of Mián Bhagwán Singh, then Wazír. The next year the work was placed in charge of Lála Gopi Chand, Deputy Superintendent, Deputy Commissioner's Office, Pesháwar, whose services were lent for the purpose by Government. He was not altogether successful in conciliating the people, and in 1898 Mián Durga Singh of Kotkhái was deputed to verify and report upon his results. Final orders were passed by Mr. Meredith, Superintendent, Hill States. He fixed Rs. 77,965 as a total demand plus cesses at Rs. 10-2-0 per cent. This was reduced later on at the instance of Government to Rs. 70,616, by an adjustment of the distribution in certain villages. Measurements were conducted on the square system with the 4½ feet *karam* as the unit of measurement. The *bigha* thus equalled 900 square

CHAP. III, C.

Land Revenue.

yards, and 5·38 *bighas* went to the acre. The whole tract was taken as one assessment circle. The gross produce was ascertained by crop inspections, and the State share fixed at 21 per cent. The total area worked out as 34,046 acres, and the average incidence in accordance with the subsequent reduction was a fraction over Rs. 2 per acre.

The soil rates were—

	Rs.	A.	P.
Chahi, lahri, dabbar, and *talla* irrigated	1	2	0
Changar irrigated	0	12	0
Lahri, talla I, and *dabbar* unirrigated...	0	12	0
Talla II, and *Changar I* unirrigated ...	0	3	0
Changar II unirrigated	0	2	0

The detail of cesses was—

	Rs.	A.	P.	
Lambardár	5	0	0	per cent.
Patwári	3	2	0	do.
School	1	0	0	do.
Post office	0	8	0	do.
Hospital	0	8	0	do.

Revenue of the Pahár.

In the Pahár *iláka* revenue is still collected on the old system of Rája Rám Singh, partly in cash and partly in kind. The grain revenue is removed to Nálagarh and then sold. The estimated cash revenue is at present about Rs. 22,000, of which about Rs. 5,500 are assigned. In an average year the value of grain revenue is about Rs. 10,000.

Present land revenue of the State.

In round numbers the present land revenue of the whole State, including the value of grain is about Rs. 1,04,000 (of which about Rs. 24,000 are assigned), *plus* Rs. 7,000 cesses on the Des tract.

Miscellaneous settlement results.

Certain miscellaneous matters connected with the revenue were arranged at Settlement as follows :—

(1) *Jágírdárs* and *muáfidárs* were required to pay cesses on their assignments. The revenue due to them was ordered to be collected by the State, and disbursed from the State treasury. The service commutation fee of two annas in the rupee levied on *jágírdárs*, and latterly held to be a contribution towards the Government tribute, was continued. It was ruled that *jágírdárs* were only entitled to receive the revenue of their *jágírs*, that they had no proprietary rights in the lands, of which the revenue was assigned to them, and that their claim to *nazarána* on new cultivation of waste lands within their *jágírs* was untenable. On the other hand, they still receive the Siláh Khána fees and grazing tax levied within their *jágírs*.

CHAP. III, C.

Land Revenue.

(2) Transfers of land between subjects of the State were permitted, subject to a payment to the State of a 5 per cent. commission on sales and mortgages, and annas 8 a *bigha* on gifts and wills. Alienations of land to outside persons require the permission of the Rája.

(3) Waste land was recorded as the property of the State, but the rights of villagers to cut grass and wood were secured. The grazing tax of 6 pies per head on sheep and goat was continued.

(4) Definite rates were laid down for *nazarána* payable on waste land broken to cultivation. These were annas 8 per *bigha* for *changar*, Re. 1 per *bigha* for *talla*, and annas 12 per *bigha* for land thrown up in the bed of a stream.

(5) Siláh Khána fees were fixed at Re. 1 for goldsmiths and annas 8 for other shopkeepers and craftsmen.

(6) Grazing dues on cattle brought into the State to graze were maintained as before.

(7) The land of a deceased *zamíndár*, who leaves no collateral within five degrees, was held to revert to the State, and could be given to any one for cultivation on payment of *nazarána*.

(8) Water mill rent was fixed at Rs. 6 per annum from Da las. One maund *kacha* per month while the mill is working and occasional *begár* from Jhinwars, and a maund and a half *kacha* per working month without *begár* from Kolis.

(9) *Begár* was reduced to liability to furnish supplies and coolies for large camps, for the Rája's tour, and on the occasions of deaths or marriages in the Rája's family, and to labour for repair of the roads.

Assignments of land revenue.

Most of the assigned land revenue goes in *jágírs* to various relatives of the Rája. The largest *jágírdár* is Mián Bhagwán Singh, whose grandfather Fatteh Singh was passed over in the succession to the *ráj* by his younger brother Ugár Singh, father of the present Rája. Kanwar Jagindar Singh, the Rája's brother, receives a cash pension. Three families of Miáns live in Nálagarh, and have *jágírs* in various villages. Others, more distantly connected with the ruling family, reside in the villages of Nangal, Jandori Saner, Gurdáspura, Pali, Karura, and Banjara in *pargana* Palási where they have *jágírs*.

Section D.—Miscellaneous Revenue.

CHAP. III, H.

Police and Jails.

Drugs.

Opium is purchased from Arki, Hoshiárpur, and Ambála. The poppy is not cultivated in the State. The lease for vend of opium is sold by auction annually, and the contractor has agents for retail vend at Nálagarh, Baddi, Barun, Kundlu, and Rámshahr. The licenses for opium and drugs are sold together, but separately from that for country liquor The average fee is Rs. 800.

Excise.

Country spirit is manufactured in the *sadr* distillery at Nálagarh, the lease of which, carrying with it the monopoly for wholesale and retail vend in the State, is put up to auction every year. The licensee has retail shops at Nálagarh, Jagát Khána, Baddi, Barun, Kundlu, and Rámshahr. In addition to the license fee, a still-head duty of 3 pies in the rupee is imposed. The total excise income is Rs. 1,330 a year.

Stamps.

The British Stamp and Court Fees Acts are in force. Stamps are made at Nálagarh, and issued from the State treasury to an agent at Nálagarh, who is in the service of the State. Judicial and non-judicial stamps are distinguished. The values of each description are anna 1, annas 2, 4 and 8; Rs. 2, 3, 4, 5, 10, 25, 50, 100 and 500. The stamp revenue is about Rs. 2,500.

Total revenue.

The total income of the State averages about Rs. 1,30,000 a year, including assigned revenue, which is first brought into the treasury, and then paid out again to the assignees.

Section F.—Public Works.

Public Works.

No regular Public Works Department is maintained, and there are no modern works of any note. The palace at Nálagarh has an imposing situation overlooking the town, and is a handsome building. It includes a *Diwánkhána* built about 1570 A.D. by Rája Sansár Chand.

There are some interesting old forts in the State, Palási in the plains, and Rámgarh, Chamba, and Maláon in the hills.

Section G.—Army.

Army.

There are no regular State forces. The Rája has a body-guard of ten or eleven horsemen, and a few sepoys. These are armed with sword and lance. In addition there are some palace guards.

Section H.—Police and Jails.

Police.

The State has three police stations at Nálagarh, Kundlu, and Rámgarh, and *chaukís* at Baddi and Gullarwála. There is one constable only at each *chauki*. At Nálagarh there are one

CHAP. III, J.

Medical.

Police.

Inspector, one Sub-Inspector, one sergeant, one muharrir, and twenty constables. At Rámgarh, a sergeant, a muharrir, and eight constables, and at Kundlu a sergeant, a muharrir, and four constables. The President of the Council acts as Superintendent of the force.

Jail.

There is a jail at Nálagarh with accommodation for fifty prisoners, and under the charge of a jailor with a staff of warders. There are no jail industries. Convicts are employed on out-door labour.

Section I.—Education and Literacy.

Schools.

The State has two schools, a Middle School at Nálagarh, with an attendance roll of 100, and a Lower Primary School at Kundlu with 25 pupils. Education is backward, and the people show little inclination for it.

Section J.—Medical.

Hospiatl.

A hospital building has just been completed at Nálagarh, but has not yet been opened. Nálagarh is the only Hill State which has been seriously attacked by plague. The epidemic raged in Nálagarh town and the neighbouring villages during the winters 1901-02, 1904-05, and 1906-07, and the approximate number of deaths for each respective visitation was 207, 49, and 238.

4.—KEONTHAL STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

CHAP. I.A. General.

Excluding its five feudatory states of Koti, Theog, Madhán, Ghund, and Ratesh, the Keonthal State consists of six detached *ilákas* or tracts, divided into eighteen *parganas* which are as follows:—

Halka janúbi.

1. Its main portion, or southern circle (*halka janúbi*), is bounded on the east by Theog, Balsan, and Sirmur; on the north by Patiála, Koti and Madhán; on the west by Patiála, Koti, and the Simla district; and on the south by Sirmur and Patiála. It comprises ten *parganas*, viz. :—

1.	Fágu	in Fágu tahsil.
2.	Khaláshi	
3.	Tír Mahásu	
4.	Dharech	in Junga tahsil.
5.	Ratesh	
6.	Karoli	
7.	Jái	
8.	Paráli	
9.	Jhajot	
10.	Kalánj	

Halka shumáli.

2. Its northern part, or *halka shumáli*, is bounded on the east and north by Kumbársain; on the west by Theog and Madhán; and on the south by Theog. It comprises four *parganas*, viz. :—

11.	Shili.	in Fágu tahsil.
12.	Matiána.	
13.	Rajána.	
14.	Chadára.	

Punar.

3. *Pargana* Punar is nearly surrounded by Jubbal territory, except on the west where it adjoins Balsan: it also adjoins Kotkhái on the north.

Ráwin.

4. *Pargana* Ráwin is more remote, and is bounded on the east by Garhwál and Bashahr; on the north by Bashahr and Jubbal; on the west by Ráwin and Jubbal; on the south by the Báwar *pargana* of Dehra Dun and the Dhádi State. *Parganas* Ráwin and Punar form the Ráwin tahsil.

Rámpur.

5. *Pargana* Rámpur is a detached area lying four miles south of Simla, and surrounded by Patiála territory.

Wakna.

6. *Pargana* Wakna is a detached area lying between Patiála territory and the British *pargana* of Bharauli.

These two latter *parganas* form part of tahsil Junga.

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General.
Mountains, Fágu tahsil.

In *pargana* Khalàshi lies the Mahásu *dhár*, its highest peaks being Mahásu and Deshu, and on the latter are the ruins of a fort. The Bekhalti *dhár*, on which there is another ruined fort, also lies in this *pargana*.

Pargana Rajána contains the Sandhu *dhár*, with its two peaks of Panertu and Kanág. In this and Matiána also lies the Jaráh *dhár*, with ruined forts on its highest points at Pantha, Darmeja, and Jaráh. In Matiána and Chadára *parganas* lies the Nág *dhár*, with ruins of forts on Kamlori, Nág, and Tikkar, its highest peaks. Chadára also contains the Ghada Kupar *dhár*, with its peak called Shergarh, on which is a large natural pool.

Pargana Shíli contains the Kot *dhár*, with the peak of Banká-jalu, on which are the ruins of a fort, and that of Kot, where there is a stone platform to Káli.

Ráwin tahsíl.

In *pargana* Ráwin is the Durlu *dhár* with its peaks of Jakhi, Dhedar, Kawámond, Bádalmond, Gidmond, and Sharoli.

In *pargana* Punar is the Kupar *dhár*, with the peaks of Shúkásor, Madháoni, and Nágá: and the Chambi *dhár*, with its peaks Churtha, Shírgal, and Kaliánpur with the ruins of a fort on the latter.

Junga tahsíl.

In Karoli *pargana* is the Bhán *dhár*, running south from the Túngash *dhár*, with its highest point at Karoá *tibá*; the Kanéti *dhár*, culminating in the Kanéti peak, on which is the temple of Kanéti *deota*; the Manún *dhár*, with its peaks of Manún and Jaipur: and the Nínkí *dhár* with those of Shingi and Kawália.

In *pargana* Jái and Paráli lies the Ginta *dhár*, running from Koti to Bhaláwag and Cháil, with its peaks of Rathmú, Maroli and Mahásu Mor. Near Bhaláwag is a large tank, and the palace of the Rája.

In Jajot *pargana* is the Beolíá *dhár*, running from Kasumpti and ending in the Ashní river, with the peaks of Samta and Shírgal.

In Kalánj *pargana* lies the Karero Tárab *dhár*, running south from Simla and culminating in the Karero, Páthá, Thákri and Tárab peaks. The Múndlú *dhár* is an offshoot of the Tárab *dhár*, which ends in the Ashní: its chief peaks are Múndlú and Mádag, a ruined fort lying on the former.

Rivers.

The Pabar river runs through the Ráwin *pargana*, and a wooden bridge crosses it at Sáora village. Timber is floated down the stream. The Giri forms the boundary between the *parganas* of Ratesh, Jái, and Karoli and the Sirmur State. The Ashní runs through the State between Junga, its capital, and Simla. The Maori *naddi* derives its water from two *khads*, one running from Nárkandá through *parganas* Shili and Rajána, and the other through the *parganas* of Matiána and Rajána. It falls into the Giri

CHAP. I, B.
History.

opposite to Bagain in Ghund State. The Giri Fishing Club leases the part of Giri in Keonthal for Rs. 150 a year, and also the fishing in the Pabar for Rs. 8; that in the Ashní, for Rs. 21; and that in the Maori for Rs. 5.

Climate.

The climate of Junga tahsíl is milder than that of Fágu, and in the autumn malarial fever often prevails in its low-lying villages. Fágu tahsíl has the coolest and healthiest climate in the State. The higher villages of Ráwin tahsíl have a cold climate, but in the lower villages on the banks of the Pabar, it is warmer than in Junga, and in them malarial fever is common in autumn.

Rainfall.

Fágu and Punar receive much more rain than the ohetr *parganas*. The snowfall on Fágu, Dhedhár, and Jákhi is the highest on record in the State, and in autumn in Fágu and Punar tahsíls hail-storms frequently occur.

Section B.—History.

Origin.

An ancestor of the ruling family is said to have established himself at Allahabad in the time of Shaháb-ud-Dín Ghori, to avoid whom he had fled from Bengal. His son Rúp Sain wandered still further afield and came to Rupar, in the present Ambála district, where he built a fort and established himself as a petty chieftain. He was, however, constantly at war with the local Muhammadans, and was ultimately overthrown and slain by them. His three sons fled in different directions: Bir Sain to Suket, Giri Sain or Tam Sain to the present Keonthal, and Hamir Sain to Kishtawar in Jammu. Each founded a State, and the present Rája of Keonthal claims to be the 77th in descent from Giri Sain.

Early History.

For centuries the chief feature of the State's history was the perennial triangular contest between it, Sirmur, and Bashahr, in the course of which first one and then another became supreme, and in turn lost its position.

The eighteen subject *thakurais*.

In 1800, on the eve of the Gurkha invasion, Keonthal is said to have been the overlord of eighteen minor *thakurais*, *viz.*, Koti, Ghúnd, Theog, Madhán, Mailog, Kuthár, Kunhiár, Dhámi, Tarhoch, Sangri, Kumhársain, Rajána, Kharentu, Maili, Khalási, Bágri, Digthali, and Ghát. Of these the first four still exist as feudatories to Keonthal. Mailog, Kuthár, Kunhiár, Dhámi, Tarhoch, Sángri, and Kumhársain are described as having freed themselves during the Gurkha occupation, and are now independent States. The others are no longer separate principalities, and have been absorbed in this or other States.

Kumhársain.

This account of the eighteen subordinate *thakurais* is perhaps somewhat exaggerated, as Kumhársain was certainly subject to Bashahr at the time of the Gurkha invasion, and was afterwards expressly declared by General Ochterlony independent of all but

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the paramount Government. Keonthal itself was probably in the same position to Bashahr very shortly before the coming of the Gurkhas.

The Gurkhas' invasion.

When the Gurkhas arrived, the then chief, Rána Rághunáth Sain, fled to Suket, where he died, leaving an infant son Sansár Sain, born in exile. Sansár Sain returned to his father's State in 1814, and his guardians, when called upon by Sir David Ochterlony to contribute money or territory towards the expenses of the Gurkha War, chose to surrender eight of the sixteen *parganas* of the State to the British. These together with part of the Baghát State were handed over to Patiála for a *nazarána* of Rs. 2,80,000.

Foundation of the present State.

The remaining eight *parganas* were secured to Rána Sansár Sain in perpetuity, by *sanad* No. 97, dated 6th September 1815, and later on Punar, a tract then scarcely cultivated or even inhabited, was made over to him by *sanad* No. 19, of 5th April 1823. In 1830, twelve villages were acquired by the British Government for the hill station of Simla, and in exchange the Ráwin *pargana* was granted to the Rána. In 1872 the *pargana* of Wakna in the Bharauli *iláka* was transferred to the State in exchange for the land on which the Bishop Cotton School, Simla, now stands.

Punar at the time of the Gurkha War.

The people of Punar were in former days remarkable for a ferocious courage, which was not characteristic of any of their neighbours. Mr. Fraser, who marched through the tract in May 1815, comments in his "Himalá Mountains" upon the curious circumstance of a high-spirited and independent race existing in complete isolation, surrounded by the "poor subdued creatures" of Jubbal and Kotkhai, in a country not particularly inaccessible. Previous to the coming of the Gurkhas, Punar was, according to Mr. Fraser, nominally a part of Jubbal State, but the inhabitants never dreamt of acknowledging the authority of the Jubbal Chief or of paying him any revenue. They could muster 1,000 fighting men, and, although they had large villages and plenty of cultivation, were confirmed marauders, and were guilty of all kinds of atrocities on their less warlike neighbours. They excelled in guerilla tactics, and, long after the complete reduction of Sirmur and Jubbal, it cost the Gurkhas years of fighting before they could introduce even a semblance of their authority into Punar. Finally they defeated the Punar army in a bloody battle at Matil, and laid their villages waste. As soon as the British declared war against the Gurkhas, the men of Punar rose and massacred the parties of Gurkha soldiers, whom they had tempted into their country to collect revenue. They then proceeded to besiege a Gurkha detachment in the Jubbal fort of Chaupal, and Mr. Fraser considered that the prompt surrender of the Chaupal garrison to his brother's force of irregulars, sent early in 1815 to ascertain the state of affairs in Jubbal, was due to fear of falling into the hands of the lawless savages of Punar. Nevertheless the harry-

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History.

ing, which the Gurkhas gave them, seems to have broken the spirit of the Punar men, for since the establishment of British influence in the hills they have not been especially conspicuous for turbulence.

Rája Sansár Chain.

Rána Sansár Chain behaved well in 1857, and hospitably sheltered at Junga several Europeans, whom the scare of the Jutogh mutiny had driven from Simla. He was rewarded with the hereditary title of Rája and a valuable *khillat.*

Rája Mohindar Sain.

Rája Mohindar Sain succeeded Sansár Chain in 1862, and ruled for nineteen years. His father had left him a legacy of heavy debt, which he succeeded in paying off. He died in 1882 and was followed by his son Rája Bilbir Sain, of whose reign internal disorders were a feature, until in 1899 it became necessary to appoint a Government manager to carry out a regular Settlement.

Rája Bijai Sain.

Rája Balbir Sain died in 1901, and was succeeded by his son Bijai Sain, the present chief.

Section C.—Population.

The people.

The people of the State are of the classes usual in the Simla hills, and no more special description of them, their habits and customs is required than that contained in the Simla District Gazetteer.

Religion.

Some of the more interesting features of the religion of the State are dealt with in a special appendix.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture including Irrigation.

CHAP. II, A.

Agriculture

Agricultural population.

Kanets predominate as an agricultural class, and hold 61 per cent. of the total cultivated area. Brahmans hold 9 per cent., Ráj-puts 4 per cent., Pujáris 2 per cent., and other tribes 24 per cent. The Pujáris are a degraded class of Brahmans, and their proper function is menial service in the village temple. They have, however, begun to take to agriculture lately. 'Other tribes' are Badháis, Túris, Lohárs, Kolis, Chamárs, Rehrs, Chanáls, and Dúms.

Generally speaking, the whole population is dependent on agriculture and is, as a whole, fairly well off.

Principal crops.

The principal Rabi or spring crops are wheat, barley and poppy. Potatoes are a feature of the Kharif in Fágu tahsíl. Maize is grown wherever possible, as also rice. Other autumn crops are *koda, kangní, másh, kulath, báthu, chína, and kachálu.*

Other produce.

Vegetables of all kinds are grown in the Junga tahsil in the vicinity of Simla. The usual spices, turmeric, chillies, ginger, etc., are to be found in the warmer villages. Apricots and walnuts are abundant, and apples, pears, limes, pomegranates, and peaches are also obtained. The State has a garden at Tarai, a village in *pargana* Karoli, where mangoes are successfully cultivated.

System of cultivation.

The system of cultivation varies according to the altitude of the land. Well manured fields in low-lying villages generally produce two crops in the year. Higher up on the hills one crop is all that can be got from any land.

Rotation.

A favourite rotation is maize followed by potatoes. When the land yields two crops in the year, wheat and potatoes alternate.

Fertilisation.

The dung of sheep and goats is considered the best manure. If wheat or barley is the crop, manure is put on the field and ploughed up two or three days before sowing, and again spread over the sprouting shoots, when they are three or four inches long. In the case of poppy, the manure is spread just after the seed has been sown. For unirrigated rice, *koda*, and *báthu*, the manure is put on at least a week before sowing.

Cattle.

The people have plenty of cattle. At the Settlement of 1901, it was estimated that there was one plough to every 21 *bighas* of cultivated land, as against 39 *bighas* in other neighbouring States.

In some parts of the State a good profit is made by the sale of milk and *ghi*. In others, especially in the upper *parganas*, we find the widespread superstition against milk drinking.

The breed of cattle in Junga tahsil is different to the ordinary hill kind, the animals being considerably larger. It is called *besri.*

Mines and Minerals.

Irrigation

Sheep and goats are fairly numerous, and many of them are carefully fattened for the Simla market. There is ample pasturage.

Irrigation is by the usual medium of *kuhls*.

Section B.—Rents, Wages and Prices.

Rents.

Rents are, as a rule, in kind, the usual rate being half the grain produce. If the landlord supplies his tenant with seed and a plough he takes two-thirds at harvest.

Rent on poppy cultivation is, however, taken in cash, and in the case of very inferior land the tenant is only required to pay the land revenue due to the State.

Wages.

For miscellaneous work labourers are paid at the usual rate of four annas a day. But a *zamíndár* only gives a labourer his food and one *patha* (1½ ser) of grain. If a *zamíndár* requires special help on any occasion his neighbours furnish it, receiving only their food in return. Workers on such conditions are called *buáras*.

Section C.—Forests.

Forests.

Junga, Fágu and Mattiána *ilákas* contain numerous forests of deodar, blue pine, *chíl*, and oak; but the number of mature trees except oak is very small. There is practically no old deodar, all having been sold to Simla traders during the last thirty years, but there are several very promising young deodar forests, notably Cheog, near Fágu, and Rathnu near Junga, which being of excellent promise and close to Simla will be very valuable in the future. The Punar and Ráwin *ilákas* contain extensive forests of deodar, blue pine, and fir. There is, however, very little mature deodar or pine, owing to heavy and ill-advised fellings in the past. The forests of Ráwin in particular have been greatly depreciated; and for many years to come they will yield nothing but fir. The blue pine pole forests in Punar are of excellent quality—perhaps the best in the Simla division—and should yield a good revenue within a comparatively short time. The demarcation of the Keonthal forests is very nearly complete, a Forest Settlement has been made, and the working plan is now under preparation.

Section D.—Mines and Minerals.

Minerals.

The State has two stone quarries, one at Tára Dévi and the other at Karéru. Stone excavated from the former is charged for at Rs. 2-8-0 per 100 cubic feet, and the latter is leased for Rs. 700 a year. There are no other minerals.

CHAP. II, G. Means of Communication.

Section F.—Commerce and Trade.

Trade is unimportant. What there is, is mainly in the hands of Súds from Kángra. Potatoes, opium, ginger, turmeric, and raw wool are exported, and cloth, brass, iron, salt, etc., imported.

Section G.—Means of Communication.

The Kálka-Simla Railway.

The Kálka-Simla Railway runs through the Kalanj *pargana* with stations at Shogi and Tára Dévi. The former place is eight miles by foot path from Junga, and the latter seven.

Roads.

The Hindustán-Tibet road runs through Fágu tahsil. The principal stages in the State are Kúfri, Fágu, and Mattiána. There is a Public Works Department rest-house at Kúfri, and dâk bungalows at Fágu and Mattiána. Roads run from Junga to Simla (7 miles), Fágu (11 miles), Shogi (8 miles), Solon (10 miles), Chail (8 miles). The Patiála State has recently constructed a new road from Kúfri to Chail. From Fágu several branch roads go off, one to Chakráta *viâ* the Chor, with the first stage at Digthali in the State; another to Kotkhái, Jubbal, and Hatkoti, from which latter place a branch runs down the Pabar through the Ráwin *pargana*; another to Kiári in Madhán State, leaving the Hindustán-Tibet road two miles beyond Fágu. All these are fit for horse and mule traffic. There are other paths here and there, which may or may not be so fit according to circumstances.

Postal.

There are Government post offices at Fágu, Mattiána, Junga, and Shogi. Ráwin tahsil has no post office. The nearest for Punar is Kotkhái, and for Ráwin, Jubbal.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

The whole administration is centred in the Rája, whose court, the *adálat áliya*, is supreme in the State.

The Naib-Tahsildars at Junga, Fágu, and Ráwin are second class Magistrates.

Courts, Laws.

The Indian Penal Code and Code of Criminal Procedure are in force, except that cases relating to the marriage tie are dealt with according to custom.

Extradition.

Agreements for mutual extradition of criminals have been made with Sirmur, Patiála, Jubbal, Bashahr and Kumhársain.

Sub-divisions.

The most ancient sub-divisions of the State are the *parganas*, of which the names have been given in Chapter I.

The *mahtas*.

Each *pargana* used to be under a *kárdár* or *mahta*, usually a Kanet, appointed by the Rája and removable at his pleasure. The *mahta* was not paid a fixed salary, but held his land free of revenue, received a fee of Re. 1 per house on appointment, and perhaps at every harvest, together with half the fines imposed by him in "criminal" cases, and other dues and fees in cash or *begár*. His proceedings were not reduced to writing, although his decisions were subject to an appeal to the Rája. Owing to the oppression exercised by these officials eight *parganas* were in open revolt against the Rája's authority at the end of 1896.

Reorganisation in 1898.

In 1898 three tahsils, Junga, Fágu, and Ráwin were established, and each placed under a Naib-Tahsildar, the *mahtas* being dismissed. Under the Settlement of 1899, nineteen *zaildárs* were appointed each receiving on an average Rs. 22-8 yearly. *Zails* correspond with the ancient *parganas* in deference to local feeling. The headmen appointed numbered sixty-three, each receiving Rs. 19-8-0 yearly on an average, the original circles (*halkas*) being maintained. The post of headman or *lambardár* was already an old established one, hereditary in theory, but, as *nazarána* used to be paid to the Rája on first appointment, headmen were not infrequently dismissed and replaced by new men.

Patwáris.

Eight patwáris with an assistant patwári were also appointed, three on salaries of Rs. 9 per mensem, five on Rs. 7 and the assistant on Rs. 6. Two kanungos, one on Rs. 15 and the other on Rs. 12, were also appointed. This establishment costs Rs. 1,100 a year.

Kárawáks.

Properly speaking, there are no village watchmen, but eleven *kárawáks*, through whom *begáris* are collected, were appointed. They receive between Rs. 17 and Rs. 18 a year each.

CHAP. III, C.

Land Revenue.

Section B.—Civil and Criminal Justice.

Local Bar.

There are three *vakils* in the State, and they only practise at Junga. A license to practise is given to any educated person if he pays a fee of Rs. 25.

Registration.

The Chief is Registrar of the State, and each Naib-Tahsildar is a Sub-Registrar. The Indian Registration Act is enforced, but fees are not taken according to it. On documents of Rs. 100 to Rs. 300 in value Rs. 3-8 are taken, above Rs. 300 one per cent. is taken.

Section. C.—Land Revenue.

Settlements.

The first Settlement of the State was made by Rája Sansár Sain in 1840 (St. 1897), and resulted in a cash demand of Rs. 28,403-5-6. The exact area under cultivation was not ascertained, as many villages were not measured. Thirty-six years later a second Settlement was made by Rája Mohindar Sain in 1876 (St. 1933), and the cash demand was increased to Rs. 39,922-8, of which Rs. 2,902 were remitted on lands deemed to be over-assessed, giving a nett cash demand of Rs. 36,820-8. This demand was distributed over the cultivated area of 70,493 *bighas*, which was classified according to soils.

Rája Balbir Sain claimed the remitted amount of Rs. 2,902, and in 1896 it was found that the gross land-revenue collections, including *muáfis* and cesses, was Rs. 39,722-8.

In 1897 the cash revenue was estimated at Rs. 50,000, four-fifths of that sum being land revenue realised with difficulty and irregularly. Towards the close of that year the Rája applied for the service of a British official for two years, and in 1898 a Manager, Mián Durga Singh, a member of the former ruling family of Kotkhái, was appointed with full powers under the control of the Superintendent Hill States, a small police force being also lent to the State.

First Regular Settlement.

Mián Durga Singh carried out the first Regular Settlement. A recod of rights was prepared for each of the 18 *parganas*, the classification of soils expanded, and soil rates fixed as follows per *bigha* :—

		Rs.	a.	p.
Kiár,	1st class	1	8	0
"	2nd "	1	4	0
Kuláhu,	1st "	1	0	0
"	2nd "	0	12	6
Bakhal,	1st "	0	10	6
"	2nd "	0	8	0
Karali,	1st "	0	7	0
"	2nd "	0	5	0
Bangar	...	0	4	0
Ujarí	...	0	2	0

CHAP. III, C.

Land Revenue.

First Regular Settlement.

The cultivated area was returned as 86,386 *bighas* and the demand at Rs. 41,548. From this the equivalent of cesses at 9 per cent. was deducted, leaving a net receipt to the State of Rs. 38,119. The detail of cesses was:—

	Rs.	a.	p.	
Zaildár	1	0	0	per cent.
Lambardár	3	2	0	"
Patwári	3	2	0	"
Karáwák	0	8	0	"
School	1	4	0	"
Total ... Rs.	9	0	0	"

Assignments of land revenue.

There are two kinds of revenue assignees: (1) indirect, holding grants of land free of revenue, (2) direct, receiving a payment from the Treasury out of the land revenue collections.

The following is a statement of such assignments compiled at the last Settlement:—

List of revenue assignments and grants of land.

No.	Description of assignee.	Number of assignees.	Assigned area in bighas. Cultivated.	Uncultivated.	Total.	Value of revenue of assigned land in rupees.	Revenue assigned payable from the Treasury in rupees.	Total in rupees.
1	Temples of gods ...	42	446	...	446	304	394	698
2	Descendants of Rájas ...	13	90	57	147	57	50	107
3	For service	4	273	460	733	89	...	89
4	Charitable	16	115	...	115	82	...	82
	Total ...	75	944	517	146	532	444	976

The total Rs. 976 is equivalent to 2 per cent. on the whole revenue. This is exceedingly low in comparison with other neighbouring States.

Rules governing assignments.

The rules relating to assignments are:—

(1) Grants to temples continue for the existence of the temples.

(2) Grants for service are terminable at the end of such service.

(3) Charitable grants depend entirely upon the will of the Rája.

(4) Other grants are subject to diminution by one-fourth for every generation after the fifth from the original grantee.

CHAP. III, C.

Land Revenue.

Miscellaneous revenue.

Taráfi.

The heads of miscellaneous revenue are the *taráfi* tax on artisans and craftsmen, *nazarána*, benefices collected on the occasion of marriages, funerals etc., *begár* or forced labour, rents, excise, opium, drugs, stamps.

The following statement of rates and results of the *taráfi* impost was prepared at Settlement :—

Table of rates showing taxes on owners of water mills, oil presses, and other artizans.

Rates.	Water mills running all the year round.	Water mills running six months.	*Kolu.*	*Turi.*	*Lohár* (blacksmith), 1st class.	*Lohár* (blacksmith), 2nd class.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Per man annually ...	2 0 0	1 0 0	0 8 0	1 0 0	1 8 0	0 12 0
Total number	91	328	4	13	3	6
Amount	182 0 0	328 0 0	2 0 0	13 0 0	4 8 0	4 8 0

Rates.	*Darzi* (tailor), 1st class.	*Darzi* (tailor), 2nd class.	*Chamár* (shoe-maker), 1st class.	*Chamár* (shoe-maker), 2nd class.	*Juláha* (weaver).	Total.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Per man annually ...	2 8 0	0 12 0	3 0 0	2 0 0	1 8 0	...
Total No. ...	8	4	...	5	13	475
Amount	12 0 0	3 0 0	...	10 0 0	19 8 0	578 8 0

Nazarána.

Nazarána is a royalty paid on the acquisition of rights of occupancy in land. A man who breaks waste land to cultivation must pay *nazarána* on it, so must the man to whom an escheated holding is assigned by the State. The Rája has certain lands which are his own property, and are called *sail.* Some of these are given out for cultivation on leases of ten years or so in consideration of a lump payment of *nazarána.*

Rates of nazarána.

Formerly the amount of *nazarána* was determined by an auction, at which the highest bidder secured the land, but fixed rates have now been adopted as follows, according to the Settlement soil classification :—

CHAP. III, C.
Land Revenue.
Rates of nazarána.

Right to be acquired.	Irrigated Land.				Unirrigated Land.					
	Kiár.		*Kuláhu.*		*Bákhal.*		*Karáli.*			
	1st class.	2nd class.	1st class.	2nd class.	1st class.	2nd class.	1st class.	2nd class.	*Bangar.*	*Ujari.*
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Proprietary, in escheated land ...	7 0 0	6 0 0	5 0 0	4 8 0	4 0 0	3 8 0	3 0 0	2 8 0	2 0 0	1 8 0
Undisturbed tenancy for a fixed period in *sail* land ...	4 0 0	3 8 0	3 8 0	3 8 0	2 8 0	2 8 0	2 0 0	2 0 0	1 0 0	1 0 0
Proprietary, in land newly broken to cultivation ...	2 0 0	2 0 0	2 0 0	2 0 0	1 0 0	1 0 0	1 0 0	0 8 0	0 8 0	0 8 0

Special levies.

The occasions on which special benefices are raised are the heir-apparent's marriage (*shádi-kalán*), the marriage of the Chief's daughter, the installation of the Chief, and the Chief's funeral (*ghami kalán*). Contributions run from about Rs. 3 to Rs. 5 a house.

Begár.

Begár was in former days a considerable burden on the subjects of the State, and 376 men were required to be in daily attendance at Junga, receiving neither wages nor food. As excessive imposition of forced labour was one of the causes of discontent in the late Rája's reign, it was necessary to amend the system at the Settlement, and limit it to the following demands:—

(1) Each house in Ráwin and Punar is responsible for the collection in the godown at Junga of 24 maunds of firewood annually. This must be done in the month of Phágan. Default incurs a penalty of Rs. 6.

(2) Every house in *parganas* Fágu, Khalásh and Tír Mahásu must supply labour at Fágu stage.

(3) The four northern *parganas* of tahsil Fágu must furnish labour at Mattiána stage, and each house must moreover collect six maunds of firewood for the Junga godown, or pay a penalty of Rs. 1-8-0.

(4) The *pargana* of Parali in Junga tahsil being liable to be called on freely for occasional *begár* has no fixed *begár*.

(5) Every house in Jhajot *pargana* must be responsible for the collection of 25 maunds of grass a year at Kasumpti and Khalim.

CHAP. III, H.
Police and Jails.

(6) Every house in the remaining *parganas* must store 25 maunds of grass a year at Junga, 2 maunds a month for eleven months, and 3 maunds in the twelfth month, or pay Rs. 6-4-0.

(7) If labourers are wanted for other purposes they shall be taken from the *parganas* by rotation and given free rations or paid.

(8) Every *pargana* must keep up its own roads and bridges.

Ground tax.

All shops in the State and certain other houses are subject to a ground tax, which brings an income of Rs. 2,900 or so a year.

Rents.

An annual payment of Rs. 3,500 is received from Government for the lease of Kasumpti municipal area, in addition to an income of Rs. 6,400 from rents in Kasumpti.

Section D.—Miscellaneous Revenue.

Excise.

Country liquor is distilled at Badhai Ghat, Sherpur, and Khirki in Junga tahsil, at Kúfri in Fágu, and at Saora in Ráwin. Licenses are issued, which permit the holder both to manufacture and to sell. The fees of these licenses bring in about Rs, 1,950 a year. They are sold by auction every year.

Opium and drugs.

Licenses to sell opium and drugs retail are auctioned every year. There are several shops, ten in Junga tahsil, six in Fágu, and three in Ráwin. Licenses to sell opium wholesale are granted on payment of Rs. 5. The total income under this head is something over Rs. 1,000.

Stamps.

Judicial, non-judicial, and receipt stamps are manufactured in the State by a seal impress. The values of the two former are from one anna to ten rupees. The stamps are kept in the Treasury, and retailed by the petition-writers. The State has its own court fees and stamp regulations. In civil suits 12½ per cent. of the value is taken as court fees.

Section H.—Police and Jails.

Police.

The *Sadr* Police Station is at Junga, with a Deputy Inspector, three sergeants (one of each grade), and twenty-four constables. There are four out-posts at Shogi, Fágu, Kasumpti, and Ráwin, each in charge of a sergeant with two constables.

Jail.

The jail at Junga contains ten cells, and can accommodate sixty prisoners. Convicts are employed on outside labour. A native doctor (*baid*) inspects the jail daily.

CHAP. III J.
Medical.

Section I.—Education and Literacy.

Education.

Vernacular Primary schools are maintained at Junga, Fágu, Matiána, Ráwin, and Punar. The attendance ranges from 40 at Fágu to 15 at Punar, and averages about 35. There is only one teacher in each school.

Section J.—Medical.

Medical.

There is no hospital or dispensary. People requiring medical attendance can obtain it at Simla, Kotkhái, or Jubbal. The State has two vaccinators who visit every village once in two years.

APPENDIX TO THE KEONTHAL STATE GAZETTEER.

The following is an extract from an article contributed to the Indian Antiquary by Mr. H. A. Rose, I.C.S. In addition to being a complete account of the principal religious cults in the Keonthal State, it serves to exemplify the general nature of Hinduism in the Simla hills :—

"The SIMLA HILL STATES form a network of feudal states with dependent feudatories subordinate to them and the jurisdictions of the local godlings afford a striking reflection of the political conditions, forming a complex network of cults, some superior, some subordinate. To complete the political analogy, the godlings often have their *wazirs* or chief ministers and other officials. Perhaps the best illustration of this *quasi*-political organisation of the hill cults is afforded by the following account of the 22 ṭíkás of Jungá. At its head stands Jungá's new cult. Jungá, it should be observed, is *not* the family god of the Rájá of Keónthal. That function is fulfilled by the Dévi Tárá.(1)

THE CULT OF JUNGÁ.(2)

Legend.—The Rájá of Koṭlehr had two sons, who dwelt in Nádaun. On the accession of the elder to the throne, they quarrelled, and the younger was expelled the State. With a few companions he set out for the hills and soon reached Jakho, near Simla. Thence they sought a suitable site for a residence, and found a level place at Ṭhagwá in the Kótí State. Next morning the Mián, or 'prince,' set out in a palanquin, but when they reached Sanjaulí, his companions found he had disappeared, and conjecturing that he had become a *déotá*, returned to Ṭhagwá, where they sought him in vain. They then took service with the people of that part. One night a man went out to watch his crop and, resting beneath a *kémú* tree, heard a terrible voice from it say, "lest I fall down!" Panic-stricken he fled home, but another man volunteered to investigate the business and next night placed a piece of silk on the platform under the tree and took up his position in a corner. When he heard the voice, he rejoined "come down," whereupon the tree split in half and out of it a beautiful image fell on to the silk cloth. This the man took to his home and placed it in the upper storey, but it always came down to the lower one, so he sent for the astrologers, who told him the image was that of a *déotá* who required a temple to live in. Then the people began to worship the image and appointed a *chélá*, through whom the god said he would select a place for his temple. So he was taken round the country, and when the news reached the companions of the Nádaun prince they joined the party. The god ordered temples to be built at Nain, Bojárí, Ṭhonḍ, and Kótí in succession, and indeed in every village he visited, until he reached Nádaun, where the Rájá, his brother, refused to allow any temple to be built, as he already had a family god of his own named Jípúr. Jungá, the new god, said he would settle matters with Jípúr, and while the discussion was going on, he destroyed Jípúr's temple and all its images by lightning, whereupon the Rájá made Jungá his own deity and placed him in a house in his *darbár*.

Jípúr is not now worshipped in Keonthal, all his old temples being used as temples of Jungá who is worshipped in them. Nothing is known of Jípúr,

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(1) An account of this will be found in Appendix I, attached to this paper.

(2) [The family likeness of the legends connected with these hill deities of the extreme North of India to those connected with the "devils" of the Tuluvas on the West Coast, very far to the South, is worthy of comparison by the student.—See *Devil Worship of the Tuluvas ante*; Vols. XXIII—XXVI, 1894—1897.—ED.]

except that he came in with the ruling family of Keónthal. He appears to have been only a *jathérá* or ancestor. Jungá has another temple at Pojarli, near Jungá, to which he is taken when a *jág* is to be celebrated; or when an heir-apparent, '*tiká*,' is born to the Rájá, on which occasion a *jágrá* is performed. On other occasions the images made subsequently are alone worshipped in this temple. The ritual is that observed in a Shiwálá and no sacrifice is offered. There are 22 *tikas* or "sons" of Jungá. None of these can celebrate a *jág* or observe a festival without permission from the Jungá temple, and such permission is not given unless all the dues of Jungá's temple are paid. Thus Jungá is regarded as the real god and the others are his children.

The following are the 22 *tikás* of Jungá:—

1. Kalaur.
2. Manúni.
3. Kanéti.
4. Déo Chand.
5. Shanéti.
6. Mahánphá.
7. Tírú.
8. Khatéshwar.
9. Chadéi.
10. Shanéi and Jáú.
11. Dhúrú.
12. Kulthi.
13. Dhánún.
14. Dúm.
15. Ráitá.
16. Cháoaná.
17. Gaun.
18. Bijú.
19. Kúsheli Déo.
20. Bál Déo.
21. Rawál Déo.
22. Kawáli Déo.

1. THE CULT OF KALAUR.

Legend.—A Bráhman once fled from Kullú and settled in Dawán, a village in *pargana* Ratésh. There he incurred the enmity of a Kanét woman, who put poison in his food. The Bráhman detected the poison, but went to a spot called Bangá Pání, where there is water, in Doran *jangal,* and there ate the food, arguing that if the woman meant to kill him she would do it sooner or later, and so died, invoking curses on the murderess. His body disappeared. In the Garhal-kí-Dhár plain was a *bakhal* plant. One day a Bráhman of Garáwag observed that all the cows used to go to the plant and water it with their milk, so he got a spade and dug up the bush. He found under it a beautiful image (which still bears the mark of his spade) and took it home. When he told the people what had happened, they built a temple for the idol, and made the Bráhman its *pujárí.* But the image, which bore a strong resemblance to the Bráhman, who had died of the poisoned food, began to inflict disease upon the Kanéts of the place, so that several families perished. Thereupon, the people determined to bring in a stronger god or goddess to protect them from the image. Two Kanéts of the *pargana,* Dhélí and Chandí, were famed for their courage and strength, and so they were sent to Láwí and Pálwí, two villages in Sirmúr State, disguised as *faqírs,* and thence they stole an *áth-bhojáwálí,* 'eight-handed,' image of Déví, which they brought to Dhawar in Ratésh. The people met them with music and made offerings to the stolen image, which they took to Walán, and there built a temple for it, ceasing to worship Kalaur. The plague also ceased. The people of one village, Gharéj, however, still affect Kalaur.

2. THE CULT OF MANÚNÍ.

MANÚNÍ is MAHÁDEO, and is so called because his first temple was on the hill of Manún.

Legend.—A Bráhman of Parálí, in the Jamrot *pargana* of the Patiála hill territory, a *pujárí* of Déví Dhár, and others, went to buy salt in Mandí, and on their way back, halted for the night in Máhun Nág's temple at Máhun

(1) Nevertheless Jungá is not the family god of the Rájás of Keonthal. A somewhat similar legend will be found in Appendix II of this paper.

in the Sukét State. The Bráhman and the *pujári*, with some of the company who were of good caste, slept in the temple, the rest sleeping outside. The *pujári* was a *chélá* of the god Dharto, at that time a famous *déotá*, revered throughout the northern part of the Keonthal State. On starting in the morning, a swarm of bees settled on the baggage of the Bráhman and the *pujári*, and could not be driven off. When the party reached Mundá, where the temple of Hanúmán now stands, the swarm left the baggage and settled on a *bán* tree. Here, too, the *pujári* fainted and was with difficulty taken home. The astrologers of the *pargana* decided that a god had come from Sukét and wished to settle in that part, and that unless he were accommodated with a residence the *pujári* would not recover. Meanwhile the *pujári* became possessed by the god and began to nod his head and declare that those present must revere him (the god), or he would cause trouble. They replied that if he could overcome the god Dharto, they would not hesitate to abandon that god, though they had revered him for generations. Upon this 'a bolt from the blue' fell upon Dharto's temple and destroyed it, breaking all the idols, except one which was cast into a tank in a cave. The *pujári* then led the people to Mundá, where the bees had settled and directed them to build a temple at the place where they found ants. Ants were duly found in a square place on Manún hill, and a temple built in due course; but when only the roof remained to be built, a plank flew off and settled in Parálí. Upon this the *pujári* said the temple must be built there, as the god had come with a Bráhman of that place, and so a second temple was built and the image placed in it. That at Manún was also subsequently completed, and a third was erected at Kotí Dhár. The cult also spread to Nala, in Patiála territory, and to Bhajjí State, and temples were erected there. The Bráhmans of Parálí were appointed Bhojkís and the *pujárís* of Kotí Dhár *pujárís* of the god. Meanwhile the image of Dharto remained in the tank into which it had fallen. It is said that a man used to cook a *rot* (a large loaf) and throw it into the water as an offering, requesting the god to lend him utensils, which he needed to entertain his guests. This Dharto used to do, on the condition that the utensils were restored to the pool when done with. But one day the man borrowed 40 and only returned 35 plates, and since then the god has ceased to lend his crockery. Beside the god's image is another, that of a *bír* or spirit, called TONDA. Tonda used to live at Parálí in a cave which was a water-mill, and if anyone visited the mill alone at night he used to become possessed by the *bír*, and, unless promptly attended to, lose his life. But once the *pujári* of Manúní went to the mill, and by the help of his god resisted the attempts of the *bír* to possess him. In fact, he captured the *bír*, and having laid him flat on the grind-stone sat on him. Upon this, the *bír* promised to obey him in all matters if he spared his life, and so the *pujári* asked him to come to the temple, promising to worship him there if he ceased to molest people. The *bír* agreed and has now a separate place in the temple of Manúní, whose *wazír* he has become.

3. THE CULT OF KANÉTI.

Legend.—After the war of the *Máhabhárata*, when the Pándavas had retired to the Badri Náth hills to worship, they erected several temples and placed images in them. Amongst others they established Kanéṭí in a temple at Kwára, on the borders of Garhwál and Bashahr, and there are around this temple five villages, which are still known after the Pándavas. Ḍóḍra and Kwára are two of these. The people of the former wanted to have a temple of their own, but those of Kwára objected and so enmity arose between them. The Ḍóḍra people then stole an image from the Kwára temple, but it disappeared and was found again in a pool in a cave. It then spoke by the mouth of its *chélá* and declared that it would not live at Ḍóḍra and that the people must quit that place and accompany it

elsewhere. So a body of men, Kanéts, Kólís, and Túrís left Ḍóḍra and reached Dagón, in Keónthal State, where was the temple of Jípúr, the god of the Rájá's family. This temple the new god destroyed by lightning, and took possession of his residence. The men who had accompanied the god settled in this region and the cult of Kanétí prospered. Áíchá, a Bráhman, was then *wazír* of Keónthal, and he made a vow that if his progeny increased, he would cease to worship Jípúr and affect Kanétí. His descendants soon numbered 1,500 houses. Similarly, the Bhalér tribe made a vow to Kanétí, that if their repute for courage increased, they would desert Jípúr.

4. THE CULT OF DÉO CHAND.

Legend.—Déo Chand, the ancestor of the Khanógó sept of the Kanéts, was *wazír* of Keónthal and once wished to celebrate a *jág*, so he fixed on an auspicious day and asked for the loan of Jungá's image. This the *pujárís* refused him, although they accepted his first invitation, and asked him to fix another day. Déo Chand could not do this or induce the *pujárís* to lend him the image, so he got a blacksmith to make a new one, and celebrated the *jág*, placing the image, which he named Déo Chand after himself, in a new temple. He proclaimed Déo Chand subordinate to Jungá, but in all other respects the temple is under separate management.

5. THE CULT OF SHANÉṬÍ.

There are two groups of Kanéts, the Painóí and the Shaintí. Owing to some dispute with the *pujárís*, the Shaintís made a separate god for themselves and called him Shanéṭí.

6. THE CULT OF MAHÁNPHÁ.

The Chibhar Kanéts of Jáṭil *pargana* borrowed an image of Jungá and established a separate temple.

7. THE CULT OF TÍRÚ.

Legend.—Tírú is the god of the Jáṭik people, who are a sept of the Bráhmans. A Tírú Bráhman went to petition the Rájá and was harshly treated, so he cut off his own head, whereupon his headless body danced for a time. The Bráhmans then made an image of Tírú and he is now worshipped as the *jathera* of the Jáṭiks.

8. THE CULT OF KHATÉSHWAR.

The Bráhmans of Bhakar borrowed an image of Jungá and built a separate temple for it at a place called Kótí, whence the god's name.

9. THE CULT OF CHADEÍ.

The Nawáwan sept of the Kanéts brought this god from *pargana* Ratésh and built his temple at Charól, whence the god's name.

10. THE CULT OF SHANÉÍ AND JÁÚ.

Jungá on his birth made a tour through the Keónthal territory, and, having visited Shaínt and Jáú villages, ordered temples to be built in each of them. Shanéí is subordinate to Jungá, and Jáú to Shanéí. Both these temples are in the village of Kótí.

11. THE CULT OF DHÚRÚ.

A very ancient god of the Jai *pargana* of Keónthal. All the *zamíndárs*, who affected Dhúrú, died childless. The temple is financed by the Rájás and he god is subordinate to Jungá.

12. THE CULT OF KÚLTHÍ.

The Chibhar sept of the Kanéts affect this god. His temple is at a place called Kawálath.

13. THE CULT OF DHÁNÚN.

Legend.—The image of this god came, borne on the wind, from Nádaun after Jungá's arrival in the country. It first alighted on Jhako and thence flew to Néóg, where it hid under a rice-plant in a paddy-field. When the people cut the crop they spared this plant, and then turned their cattle into the fields. But all the cattle collected round the plant, from under which a serpent emerged and sucked all their milk. When the people found their cows had run dry, they suspected the cowherdess of having milked them, and set a man to watch her. He saw what occurred, and the woman then, enraged with the plant, endeavoured to dig it up, but found two beautiful images, (they both still bear the marks of her sickle). The larger of these two is considered the Rájá and is called Dhánún (? from Dhand, rice), and the smaller is deemed the *wazír* and is called Wano (meaning "tyrant" in the Pahárí dialect). This was the image which assumed a serpent's shape and drained the cows. Two temples were erected to these images, but they began to oppress the people and compelled them to sacrifice a man every day, so the people of the *pargana* arranged for each family to supply its victim in turn. At last, weary of this tyranny, they called in a learned Bráhman of the Bharobo sept, who induced the god to content himself with a human sacrifice once a month, then twice and then once a year, then with a he-goat sacrificed monthly, and finally once every six months, on the *ikádshis* of Hár and Khátik *sudi*. The Bráhman's descendants are still *pujárís* of the temple and *parohits* of the village, and they held Bhiyár free of revenue until Rájá Chandr Sain resumed the grant. They now hold Sigar in lieu of service to the god.

14. THE CULT OF ḌÚM.

Ḍúm has a temple in Katian, a village of Phágu *tahsil*, and goes on tour every five or ten years through Keónthal, Kuthár, Mahlóg, Basháhir, Kóṭ Khái, Jubbal, Khanár, Bághal, Kóti and other States. In Sambat 1150 he visited Delhi, then under the rule of the Tunwars, many of whom, after their defeat by the Chauháns, fled to these hills, where they still affect the cult of Ḍúm. He is believed to possess miraculous powers and owns much gold and silver. He became subordinate to Jungá, as the god of the State.

15. RÁÍHÁ.

This god has a temple in *pargana* Parálí.

16. CHÁNANNA.

He is the deity of the Doli Bráhmans.

17. GÁUN.

The image is that of Jungá, who was established by the Rawal people.

18. BÍJÚ.

Bíjú was originally subordinate to the god Bijat, but as he was in the Keónthal State, he became subordinate to Jungá. His real name is Bijiéshwar Mahádeo, or Mahádeo the Lightning God, and his temple stands below Jori Chandni in the Jubal State.

NOS. 19, 20, 21 AND 22.

Regarding No. 19, Kúsheti Déo; 20, Bál Déo; 21, Rawal Déo; and 22 Kawálí Déo; no particulars have been discovered.

THE FAIRS.

It must be understood that the above are not the only cults which prevail in the Keónthal State. For instance, fairs called *ját* or *zát* are observed at Garén and Bhaláwag in this State, and, as will appear from the following accounts, other godlings are popular within its borders.

I.—THE ZÁT FAIR AT GARÉN IN PARGANA RATÉSH.

This fair is held on the 29th of Jéth. The images of the Déví Ratésh and Kalwá *déotá* are brought in procession from the temple, where they are kept, to Garén, 400 or 500 persons accompanying them ; and of these some 50 remain at Garén for the night, the rest returning home. By mid-day next day a great crowd of people collects, the men coming in bodies from opposite directions, each man armed with a bow and arrow and flourishing a *dángrá* (axe), with a band of musicians preceding them. A man in one of these bodies shouts :—*Thaḍairí rá bhúkhá, awau jí jhamak lági thi,*(1) *hó hó,* I hunger for a shooting-match : come, the fair has started ; *hó, hó.* The others call out *hó hó* in reply. The tune called a *thaḍairí* is then sung, and matches are arranged between pairs of players. One champion advances with his arrow on the string of his bow, while the other places himself in front of him, keeping his legs moving, so as to avoid being hit. The archer's object is to hit his opponent below the knee, and if he succeeds in doing so he takes a *dángrá* in his hand and dances, declaring that a lion's whelp was born in the house of his father at his home. The man who has been hit is allowed to sit down for a time to recover from the pain of the wound, and then he in turn takes a bow, and placing his hand on his opponent's shoulder says 'bravo, now it is my turn, beware of my arrow.' If he hit his opponent he, too, dances in the same way, but if he fail his victor dances again crying, 'how could the arrow of such a jackal hit a tiger's cub ?' This goes on until one or the other is beaten. The matches are usually arranged between men who are at enmity with one another. The play lasts for two days. Sometimes disturbances break out. These used to be serious, even resulting in men being killed on either side but nowadays a stop is put to the play, if a disturbance is feared, by pulling down the *déotá's* flag, when the players desist of their own accord.

On the third day a goat and two buffaloes, all males, are sacrificed to Deví. The latter are killed in the same way as those at the Tárab Fair,(2) but the shambles are at a distance from the temple, and two picked men take their stand, one on the road to Fágu, the other on that to Ratésh, to prevent the wounded animals going towards their respective villages, as it is believed that it is unlucky for one of them to reach either village, and bloodshed often results from the attempts of the different parties to keep the animals away from their village. Efforts have been made to induce the people to allow the buffaloes to be killed by a single blow, but the *pujáris* will not allow this, as being the offsprings of Deví's enemies, they must be slaughtered with as much cruelty as possible. After this rite the people make offerings to Deví, the money going to the temple fund, while the other things, such as grain, goats, &c., are divided among the *pujáris*. The *chélá* of the Deví then begins to nod his head (*khelná, lit.* to play), and taking some grains of rice in his hand, distributes them among the people, saying 'you have celebrated my fair without disturbances, and I will protect you against all misfortunes throughout the year.' If, however, any disturbance has occurred during the fair, the offenders are made to pay a fine on the spot to obtain the Deví's pardon, otherwise it is believed that some dire catastrophe will befall them, necessitating the

(1) *Lit.*, 'you hunger after archery, come on, since you itch for it.' *Thadairi* fr. *thoda* an arrow, means archery, and one of the tunes or modes of the hill music is so called because, it is played at archery meetings.

(2) [See Appendix I., below.]

payment of a still heavier fine. The Deví passes the night at the fair, returning to her temple on the morning of the fourth day.

II.—THE JÁT FAIR, BHALÁWAG.

This fair is held at Bhaláwag on the first Sunday in Hár. There is a legend that a *sádhú* once lived on the Cháhal hill. He was famous for his miraculous feats, and was said to be a *sidh*. He built a small temple to Mahádéo on the hill, and established a fair, which was held continuously for some years. The offerings made at the temple were utilized to meet the expenses of the institution. After the Gurkhá conquest this tract was ceded to the Mahárája of Patiálá in the time of Rájá Raghúnáth Sain. Once Ráná Sansár Sain visited the fair, but a dispute arose, and the Patiálá officials having used unbecoming words against the Ráná, he removed the *ling* of Mahádéo to his own territory and established it at Bhaláwag, and since then the fair has been held there. It only lasts one day. The Rájá, with his Ránís, &c., sets out with great pomp to the scene of the fair, the procession being headed by a band, and reaches the place about mid-day. People pour in from all parts, and by two in the afternoon the fair is in full swing. The Rájá takes his seat on the side of a tank, into which people dive and swim. A wild *leo* is also thrown into it as a scapegoat (*bhet*) and some people throw money into it as an offering. In the temple of Mahádéo, *ghi*, grain, and money are offered by the people according to their means. The *pujáris* of the temple, who are Bráhmans, divide the offerings among themselves. Worship is performed there daily, and on the *sankrant* days Bráhmans of other villages come there to worship. On the fair day worship is performed all day long. People also give the offerings they have vowed.

There is a legend about this tank, which is as follows:—Once a Bráhman committed suicide in a Rájá's *darbár*. In consequence of this *hatiyá* (a profane act, especially the killing of a Bráhman), the Rájá became accursed. He tried by all the means in his power to remove the curse, but in vain, for if he had a child born to him, it soon died, and though he performed worship and tried many charms and amulets, it was all of no avail. An astrologer then told him that as a *Bráhman-hatiyá* had been committed in his *darbár*, he would never be blessed with a son, unless he sank eighty-four tanks at different places in his realm for watering of kine. The Rájá accordingly constructed eighty-four tanks at different places in the hills from Tajaur to Mattiána. Of these tanks some were very fine, and one of them is the tank in question. After making all the tanks, the Rájá sent for the builder, and, being much pleased with his work, gave him as a reward all that he asked for. But people then became envious of the kindness shown to him by the Rájá, fearing that he would be elevated to the rank of *musáhib* (courtier), and so they told the Rájá that if the builder did the same kind of work anywhere else, the Rájá's memory would not be perpetuated and that steps should be taken to prevent this. The Rájá said that this was good advice, and that, of course, he had already thought of it, so the builder was sent for, and although he tried to satisfy the Rájá that he would never make the same kind of tank at any other place, the Rájá paid no heed to his entreaties and had his right hand amputated. Thus disabled the man remained helpless for some time, but having recovered, it struck him that with his skill he could do some work with his left hand and he, accordingly, built two temples, one at Játhíá Déví and the other at Sádú, both now places in Patiálá territory. When the Rájá heard of this, he at once went to see the temples, and was so delighted with their work that he gave a reward to the builder, but at the same time had his other hand cut off, and the man died a few days after. It is said that after the making of the tanks, the Rájá celebrated a *jág* on a very large scale, and four years after was blessed with a *tíká* (son).

APPENDIX I.

DÉVÍ TÁRÁ OF TÁRAB.

This Déví is the family deity of the Rájá of Keónthal, and her arrival dates from the advent of the Rájá's family in this part of the hills. Her legend is as follows :—Tárá Náth, a *jogí*, who had renounced the world and was possessed of miraculous power, came to Tárab to practise austerities. He kindled his fire, *dhúná*, in the jungle. When rain came, not a drop fell on his sitting place (*ásan*), and it remained dry. Hearing of the supernatural deeds of the *faqír*, the Rájá went to visit him. The *jogí* told the Rájá to erect a temple to his goddess, Tárá Mái, on the hill, and to place her idol in it, predicting that this act would bring him much good, and that it was only with this object that he had taken up his abode on the hill. In compliance with these directions the Rájá ordered a temple to be built, in which the *jogí* Tárá Náth placed the Déví's idol according to the rules set forth in the Hindu *Shástras* for *asthápan*, 'establishing an idol.' The Pato Bráhmans, who attended the *jogí*, were appointed *pujárís* of the temple. This Déví has eighteen hands, in each of which she holds a weapon, such as a sword, spear, &c., and she is mounted on a tiger. The hill on which the *jogí* resided had, before his arrival, another name, but it was re-named Tárab after him. As the Déví is the family deity of the Rájá, she is revered by all his subjects, and it is well known that whosoever worships the Déví will prosper in this world in all respects. It is also believed that she protects people against epidemics, such as cholera and small-pox. It is likewise believed that if the Déví be angry with anybody, she causes his cattle to be devoured by hyenas. The *zamíndárs* of *parganás* Kaláuj and Khushálá have the sincerest belief in the Déví. Whenever sickness breaks out, the people celebrate *jágs* in her honour, and it is believed that pestilence is thus stayed. Some nine or ten years ago, when cholera appeared in the Simla District, some members of the Jungá *Darbár* fell victims to the disease, but the Rájá made a vow to the Déví, and all the people also prayed for health, whereupon the cholera disappeared. The people ascribe the death of those who died of it to the Déví's displeasure. Some four years ago, and again last year, small-pox visited *parganá* Kaláuj, but there was no loss of life. Some two or three years ago hyenas killed numbers of goats and sheep grazing in the jungles round Tárab, and the Déví revealed the cause of her displeasure to the people, who promised to celebrate a *jág* in her honour. Since then no loss has occurred.

Close to the temple of Déví is another, dedicated to Siva, which was erected at the instance of the *jogí* Tárá Náth. The first temple of the Déví was at Ganpari village in *parganá* Khushálá. This still exists, and the usual worship is performed in it. The Déví's original seat is considered to be Tárab. Her oldest image is a small one.

There is a legend that Rájá Balbír Sain placed in the temple at Tárab an idol made by a blacksmith named Gosáún, under the following circumstances:—One Bhawáni Dat, a *paṇḍit*, told Rájá Balehr Sain that as Tárab was a sacred place he ought to present an idol to it, which he (the *paṇḍit*) would place in the temple according to the Hindu ritual, and he added that the idol would display miracles. Accordingly the Rájá ordered Gosáwan to make the idol required. The blacksmith made an earthen image of the shape suggested to him by the *paṇḍit*, who told the Rájá that while the idol was being moulded, he must offer five sacrifices. This the Rájá did not do, and moreover he had a brazen image prepared. Immediately after the blacksmith had completed his idol, he was attacked by a band of dacoits, who killed him with two of his companions, as well as a dog and a cat. Thus the five necessary sacrifices were fulfilled, The Rájá was then convinced of the veracity of the *paṇḍit's*

statement and acted thenceforward according to his directions. He performed all the requisite charities and sacrifices, and, having seated the idol, took it to Tárab. He performed several *hawans* in the temple and placed (*asthápaní* the idol in it. This Déví is the one who is mentioned in the *Chandíki-Poth*) by Márkandá Rishi, who killed Mahí Kaháshor.(1)

The Fair of Déví Tárá is held at Tárab in October on the Durgá *ashtamí*, and lasts for a day. On the first *naurátrá*, the Bráhmans worship Durgá in the temple, and a he-goat is sacrificed daily, the Rájá bearing all expenses. On the morning of the *ashtamí*, the Rájá, with his Rání and all his family, sets out from his court so as to reach the plain below the temple at ten in the morning, and there takes a meal; after which the whole court goes in procession, preceded by a band of musicians, to the temple, which the Rájá, with the Rání enters at about one in the afternoon. The Rájá first offers a gold *mohar* and sacrifices a he-goat, and each member of his family does the same. Everyone presents from one to eight annas to the *bhójkí* and the *pujárí*. After the ruling family has made its offerings, other people may make theirs, and money, fruit, flowers, *ghi* and grain are given by everyone according to his means. The *bhójkí* and the *pujárí* divide the heads of the slaughtered goats, returning the rest of the flesh to the persons who offered them. This worship lasts till four, and then the sacrifice of bull-buffaloes begins. These are presented by the Rájá as *sankalp* or alms, and taken to a place not far from the temple where a crowd of people surround them with sticks and hatchets in their hands. The *pujárí* first worships the animals, making a *tilak* with rice and saffron on their foreheads. Boiling water is then poured on them to make them shiver, and if that fails, cinders are placed on their backs. This is done to each animal in turn, and unless each one trembles from head to foot it is not sacrificed. The people stand round entreating the Déví with clasped hands to accept the offerings, and when a buffalo shivers it is believed that the Déví has accepted his sacrifice. The people then shout '*Déví-jí kí jai, jai,*' 'victory to the Déví.' When all the buffaloes have been accepted by the Déví, the first is taken to the shambles and a man there wounds him with a sword. Then all the low-caste people, such as the Chamárs, Kólís, Bharos, and Ahírs, pursue the animal, striking him with their clubs and hatchets and making a great outcry. Each buffalo is brutally and cruelly killed in this way, and it is considered a meritorious act to kill them as mercilessly as possible, and if the head of any buffalo is severed at the first stroke of the sword, it is regarded as an omen that some evil is impending, and that both the person who inflicts the blow and the one who makes the sacrifice will come to harm in the course of the ensuing year, the belief being, that as the buffaloes are the children of the Déví's enemies, it is fitting to kill them in this way.(2) After this sacrifice, food is offered to the Déví, and *árti* is performed at six in the evening.

The fair is the occasion of much merriment and even debauchery. Women of all classes attend, unless they are secluded (*parda nishin*), and those of loose character openly exact sweetmeats and money for the expenses of the fair, from their paramours, and put them publicly to shame if they do not pay. The plain is a sanctuary, and no one can be arrested on it for any offence, even by the Rájá, but offenders may be arrested as soon as they quit its boundaries and fined, the fines being credited to the temple funds. Offences are, however, mostly connived at. There is much drinking and a good deal of immorality, with a great many petty thefts. The Rájá, with his family, spends the night on the site of the fair. The *bhójkí* and the *pujárí* who, with the *bhandárí*, receive the offer-

(1) [This reference is clearly meant to be classical, and for Mahí Kaháshor read Mahisásúra.—ED.]

(2) Mahí Khashwa, Mahisásúra, who tormented the Déví, was a bull-buffalo, and, when he was killed, his descendants were metamorphosed into bull-buffaloes.

ings received at the fair, are Sarsút Bráhmans of the Rai-Bhát group, while the *bhandári* is a Kanét. Bráhman girls are also brought to this temple, where they worship and are fed, and also receive money and *dachhna* (*dakhna*).(1)

On the third day of the Dasahrá, the goddess is worshipped at 2 P.M., in the *darbár*, all the weapons being first taken out of the arsenal and worshipped, and then all the musical instruments. The essential worship is that of the sword and flag. After this the Rájá holds a *darbár* with full ceremonial and then visits the temple of Thákurjí Lachhmi Narayan, whence the image is brought in a palanquin, while the Rájá walks just behind it, attended by all his officials, in order of precedence, to the plain set apart for this festival. On this plain a heap of fuel(2) is piled at a short distance from a green tree, which is adorned with small flags and round which is tied a wreath containing a rupee. The Rájá with unsheathed sword goes round the heap, followed by the rest of the people, and the heap is then worshipped and set fire to. It is essential that the *wazír* of the State should be present at this ceremony, and if he is unavoidably absent, a representative, who wears an iron *sanjuá*, is appointed, and the heap is then fired. The man who cuts the wreath on the tree in the midst of the burning fire and takes the rupee is considered a hero, and his prosperty, during the ensuing year is assured. Before the heap is fired, a pitcher of water with a mark on it is placed close by, and whoever hits the mark is deemed luckiy besides receiving a prize from the Rájá. If no one is able to hit it, the man who represents Hanúmán, and who accompanied the idol, smashes the pitcher with his mace. The image is then carried back to its temple with the same pomp as before, and a turban is given to the Rájá on behalf of the Thákurdwára, while his attendants are given *bhóg* and *charnamrít*.(3) Wreaths of flowers are then distributed. The festival is believed to commemorate the conquest of Ceylon by Rám Chandar, the ancestor of the Rájputs, which was accomplished after worshipping Déví.

A somewhat similar festival is the Sáér Fair held at Khad Ashní:—On the morning of the first of Asauj, a barber, having lighted a lamp in a *thál* (plate) and made an idol of Ganesh in cow-dung, comes to the Rájá and his officials and makes them worship the idol. The Rájá and officials then give him presents according to their means. In the afternoon, the Rájá gives alms, and, accompanied by a procession with a band and his Ránís, sets out for Khad Ashní. The inhabitants of the neighbouring villages assemble there in thousands to enjoy the sight. Some fighting bull-buffaloes, which have been reared for the purpose, are brought to the fair the day before and fed up with *ghi*, &c. The Rájá himself rears six or eight buffaloes for this fair, and they are similarly prepared for the fight. The fair begins at one in the afternoon, when the he-buffaloes are set to fight in pairs; and the person whose buffalo wins is given a rupee as a reward by the Rájá. So long as the fight lasts, music is played.

The people at the fair distribute sweetmeats, &c., among their friends and relatives. Swings too are set up and the people revel in drink. They can commit disturbances with impunity, as no offenders are arrested on this occasion. Many people from Simla bring haberdashery for sale and the articles are largely purchased by women. At five the people begin to disperse, and the Rájá returns to his *darbár*. About 6,000 or 7,000 persons assemble at this fair, and the Rájá distributes rewards among his servants on its termination. Its introduction is due to the Rájá, and it is not held in honour of any particular god. The place where the fight takes place is dedicated to

(1) A fee for spiritual service.
(2) The stack is called *lanka*
(3) The water with whichthe feet of the idol have been washed.

the god Badmun. Formerly rams were also made to fight, but now only bull-buffaloes are used. Before the commencement of the fight, a *rot* is given to the god. This *rot* is made of 5¼ *sers* of flour, 5¼ of *gur* and 5¼ of *ghi*. The flour is first kneaded in *sharbat* of *gur* and then made into a thick loaf, which is then fried in *ghi*. When it is cooked, it is taken with *dhup*, *tilak*, flowers and rice to the place of the god, and after worship has been performed, it is divided in two, one piece being left at the temple and the other distributed among the people.

According to one legend, this fair was instituted by the forefathers of the Rájá, who originally came from Gaur in Bengal and were an offshoot of the Sain dynasty. This festival is also observed in that country. It is said that the Rájás of the Sain dynasty were the devotees (*upásak*) of the Déví, who rejoices in fighting and the sacrifice of bull-buffaloes. Although this fiction is not generally accepted, the story is told by men of advanced age and the late Rájá Maler Sain also ascribed the fair to this origin. It is said that that Birú *déotá* is the *wazír* of the Déví, and therefore the fair is held at the place where there is a temple of the Déví or Birú. It is also said that the day of the fair is the anniversary of that on which Rájá Rám Chandar constructed the bridge to Ceylon, and the fair held in commemoration of that event. In the every-day speech of the hill people Birú *déotá* is called Badmun *déotá*.

APPENDIX II.

THE GODDESS ATH-BHOJA OF DHARECH.

Legend.—A Rájá of Kotlehr in the Kángra District, named Jaspál, had two sons. The elder succeeded to the throne, and the younger, in consequence of some dispute, quitted the dominions of his brother; went to the hills, and took the name of Gajindar Pál. On leaving Kotlehr, he brought with him an eight-handed image from the fort of Kángra, and came to Bhajjí, where he begot four sons, Chírú, Chand, Lógú, and Bhógú. On his death these four partitioned his dominions thus: Chírú took the *iláqa* of Bhajjí, and Chand that of Kótí, while Lógú and Bhógú received *parganá* Phágú in *jágír*. The descendants of Chírú and Chand are to this day the Ránás of Bhajjí and Kótí respectively. Bhógú married, and three families of his descendants, Marchítak, Phatík, and Halítak, still exist in *parganá* Phágu. Lógú did not marry, but became a dacoit. In those days the country round Phágú was under the Ráná of Ratésh. Harassed by Lógú's raids the people complained to the Ráná, but Lógú was strong and brave and the Ráná could not capture him. At last he commissioned a Chanál(1) to kill Lógú, promising him a reward if he succeeded, but though the Chanál pursued Lógú for some time he failed to seize him. Lógú had a *liaison* with a Bráhman girl and one day she was sitting with him under a tree, when the Chanál chanced to pass by, and, taking Lógú off his guard, smote off his head and carried it to the Ráná, leaving his body at Hohán village, but the corpse of its own accord went to Dhar, a village surrounded by a rampart and with only one entrance, which was closed at the time. The headless body pushed open the gate, and entered the village. When the people saw it all besmeared with blood, they were terrified and gathered together, but the body disappeared, and though they searched for it, they could not find it. At last they discovered a stone *pindlí* (an idol having no special shape). On consulting the astrologers, they were told, that Lógú had been transformed into a *déota* and

(1) Chanál is a low caste in the hills.

that they should place (*asthápan*) the *pindlí* in a temple and worship it as a god. Then Bhógú and other *zamíndárs* established the eight-handed Déví which Lógú's father had brought from Kotlehr, at Kíliyá in Dhírej village and placed Lógú's *pindlí* in the jungle of Dawán. The Bráhmans who had come with the Rájá of Kotlehr's sons were appointed *pujárís* of both deities, and it was then decided that Déví was the superior and that Lógú was her subordinate. Shortly afterwards several brazen images of Lógú were made and a handsome temple built to him in Bakhóg village, where he is daily worshipped. In Dawán hamlet he is worshipped once every three years.

A fair is held at Déví's temple on the Durgá *ashtami* day and at that of Lógú on the Salono, *i. e.*, the *puranmáshi* of Sáwan *sudi*, and at the Diwálí in the month of Kátak.

5.—KEONTHAL ZAILDARS STATE GAZETTEER.

PART A.

KEONTHAL ZAILDARS.

Keonthal has five feudatory States, Theog, Koti, Ghund, Madhán (or Kiári), and Ratesh. The first four are the original *Zaildárs* of Keonthal. Ratesh was not recognised as a separate State until some years after the Gurkha War, and its position has only been defined in comparatively recent times as that of a fifth *Zaildár* paying no tribute. The others were expressly made subordinate to Keonthal in September 1815 by Sanad No. lvii. The precise relations of their chiefs to the Rája of Keonthal have formed the subject of perpetual disputes. The words of the Sanad are:

"Whereas the Goorkhas have been completely expelled from these "districts, and the whole of the hill country has come into the possession of "the British Government. Wherefore by order of the Governor-General this "Sunnud is granted to Rána Sunsár Singh, conferring on him and his heirs "for ever the Thákooraees of Bethook, Gootee, Khond, and Kyáree, which "have been from of old comprehended within and subject to the Ráj of "Keonthal, the Ránas of which Ráj have always received nuzzuranah from "each. The Rána aforesaid will take nuzzuranah annually from the said "Thákooraees by two instalments in the following proportions :

		Rs.
From Bethook	... ...	500
" Gootee	... ...	500
" Khond	... ...	250
" Kyaree	... ...	250

"and the said Rána shall promote the welfare of the ryots, and shall protect "the Thákoors. The Rána shall also, on requisition from the British authori- "ties, furnish begárees and sepoys from each Thákooraee. He shall also "distribute justice to all, and shall oblige the Thákoors to keep the roads in "repair. And considering this a valid instrument, he will always acknow- "ledge his obligations to the British Government and confirm to the stipula- "tions of the Sunnud. The Thákoors will consider the Rána aforesaid to be "their rightful lord, and will obey him accordingly, and pay their nuzzuranah "to the amount above stated, or failing in the performance of these duties "they will be ejected. Let them therefore conform to these injunctions and "not encroach on the possessions of others."

In 1878 Government decided that the Rája had power to depute agents to make enquiries or redress grievances in any of the Thákurais, but was not, as a rule, to interfere in the Thákurs' administration; that the *vakils* of the four Thákurais should remain in attendance at the Rája's court, the Thákurs not being entitled to maintain *vakils* at Simla with the Superintendent Hill States; that the Rája might, with the consent of the Superintendent Hill States, entertain complaints against the Thákurs, and hear appeals from their orders, subject to a further appeal to the Superintendent Hill States.

In 1889 it was further laid down by the Punjab Government that the *Zaildárs* must pay the tribute and *nazars* due to the Rája of Keonthal direct, and that if they pay it through the Superintendent, Hill States, the Rája can claim a fine not exceeding ten per cent. of the sum so paid. That if *nazars* are personally presented in a befitting manner the *Zaildár* is entitled to receive from the Rája a *khillat* of half the value of the *nazar*. That the heir of a *Zaildár* must receive installation at the hands of the Rája or pay him a *nazar* equal to that fixed for the ceremony of the marriage of the eldest son of the Rája. That no *Zaildár* would be addressed as Rána or Thákur until the *nazar* had been paid or the investiture ceremony performed.

At the present moment the Rája of Keonthal has no practical concern with the *Zaildárs* except to receive from them tribute and *nazars*. The *vakils* of the *Zaildárs* attend the Superintendent Hill States at Simla, and all disciplinary control is exercised direct through the Superintendent. The proximity of Koti to Simla, the importance of such questions as forest conservancy, and other latter-day developments would render the strict letter of the 1878 instructions unworkable now-a-days.

KOTI STATE.

General.

The Koti State adjoins Simla on the east. It is bounded on the north and east by Bhajji, on the west by Patiála, Simla, and Keonthal, and on the south by Keonthal. Its area is 44 square miles and population, in 1901, 7,959.

Within the boundaries of Koti lie Sanjauli, the village at the junction of the Hindustan-Tibet road with the Simla Mall, the Mashobra ridge, as far as and including Naldéra, Mahásu and the Simla waterworks catchment area and part of Kufri, some of the Kasumpti bungalows and part of the Convent of Jesus and Mary. These places are at the moment of writing in process of being taken over by Government in accordance with the Simla Extension Scheme, and the State is receiving other lands in exchange near Subáthu.

History of the ruling family.

The ruling family of Koti is a branch of that of the Rájas of Kotlehr in Kángra. The *got* is Kaundinga, and it is said to have been originally Brahman.

The story of the foundation of the Kotlehr State is that Rája Lakhan Kumár of Sirsa Pattan in Rájpútána, after a series of successful campaigns all over India, came with his army on a pilgrimage to the temple at Kángra. Thence he marched to Nadáon, where the Rája of Kángra, suspicious of his motives, attacked him. In the ensuing battle Rája Lakhan Kumár was successful, but the Rája of Kángra retaliated with a night attack and catching his enemies entirely unawares, destroyed the whole of them, except Ránu, the infant son of Lakhan Kumár, whom a priest rescued and carried to Mandi. Some time afterwards the Rája of Kángra was smitted with leprosy, and was told by the goddess Durga in dream that she had afflicted him thus because of his unwarranted attack on Lakhan Kumár. If he wished to be cured he must seek out Lakhan Kumár's heirs and make restitution to them. Search was accordingly made and the existence of Ránu was discovered. The Rája brought him to Kángra, restored his father's property to him, married him to his son's daughter and installed him in Kotlehr as Rája Rám Pál. The Rája of Kángra then recovered from his leprosy. The children of Rám Pál, being of a Rájpút wife, became Rájpúts.

Chand, the first Thákur.

The 24th Rája from Rám Pál had five sons and a daughter. The eldest son succeeded him, and the other four, Chiru, Chand, Shogu, and Bhogu, and their sister crossed the Sutlej with their servants and retainers, and established themselves at Mul Bhajji in the valley of the Nauti Khud below Mahásu. Chiru and Chand each conquered a portion of the neighbouring country, the former founding the State and ruling dynasty of Bhajji, and the latter those of Koti. Chand made Mul Koti, a village close to Mul Bhajji on the other side of a ravine, his capital. Shogu,

Bhogu, and the sister went on to Fágu. Shogu became a *deota* of Fágu, and the sister the goddess of Dharech in Keonthal. Bhogu married a Kanet girl and his descendants are the Fágiána Kanets.

Gopi Chand. Thákur

The tenth Thákur from Chand, Gopi Chand, was a man of much local fame, and his exploits are celebrated in a long epic. Thákur Gopi Chand had a *kámdhen* cow, *i.e.*, one which gave a small quantity of milk every day, and never bore a calf. The Kumáon Ráni of the Rána of Keonthal wrote to Gopi Chand and asked him to give her the animal. Gopi Chand turned out her messengers with ignominy, giving them two seers of seeds and bidding them tell their master to count the seeds and to come and fight him with as many men as there were seeds. The Rána of Keonthal thereupon invaded Koti, but was overthrown in battle between Mashobra and Sanjauli. Gopi Chand followed up his advantage and established a post at Shairi on the Asni river in the middle of Keonthal territory. Then according to the poem:—

Boldá ná lági guwá Jungo rá Rána,
Kotí re mulko bairo khe ní jáná.
"Asní fa pándká holá muluk terá,
Asní fa wánḍká holá muluk merá."

The Rána of Junga began to say,
That he would never again go to Koti for enmity.
"The other side of Asni will be your country,
And this side of it will be mine."

But the Kumáoni Ráni could not let matters rest thus. She sent a letter to Rána Dalíp Singh of Bhajji asking him to attack Gopi Chand. The Rána was delighted with the idea, for the poem tells us :—

Dalíp Singh Rána chhubkuwé náchá.
"Ehe dekhai Kotie merá tú tamáshá."

Dalíp Singh Rána danced to a tune called Chhubukú,
"And said, O Koti, you will see now my pastime."

He was not, however, prepared to go to work single-handed, but he sent a barber called Dhuru to Keonthal to ask for assistance. The Rána of Keonthal having been once bitten was now shy, and he suggested that the Rája of Biláspur should be invited to send troops. Dhuru was accordingly despatched to Biláspur, where he got a chilly reception.

Rája Tára Chand's reply to his request was:—

"Koṭí rá muluk holá ketná baṛá,
Sát sau rí nálshie, kwai Kahlúro khe áyá?"
Dhuru se náwi bandí-kháne dá páyá.

"How large is the country of Koti?
Against a petty State of seven hundred, why has thou come to Kahlúr?"
Dhuru, barber, was cast into prison.

But Dhuru had the luck to make friends with a merchant of Bilāspur, called Bhikham Shah, who petitioned the Rája and secured his release. Dhuru was once more brought before the Rája who asked him:—

"Kau sau cháin tán swár, kau sau ghoṛe?"

"How many men and how many horses do you need?"

Dhuru replied—

"Thárá sau cháín mán swár, thárá sau ghoṛe."

"I am in need of eighteen hundred men and eighteen hundred horses."

Rája Tára Chand said—

"Etṇe ghoṛe khe tere dáṇá ná púgo."

"You will have no grain for so many horses."

Dhuru rejoined:—

"Tere ghoṛe fa sáhibá kishie ná darú.
"Súini re madáno fa paṭúmá shero ru charú."

"I have no anxiety, Sir, about feeding your horses.
In the plain of Suini I will get abundant mustard plants to feed them."

With this assurance, Rája Tára Chand collected eighteen hundred infantry, and eighteen hundred cavalry, and set out for Koti. At Dhanesar, on the borders of Bhajji and Dhámi, an epidemic broke out among his infantry and destroyed them to a man. Nothing daunted the Rája proceeded with his cavalry, and fought two successive battles with Gopi Chand in the vicinity of Naldera, with the result that he was defeated and had to retire to Bilāspur. As the verse has it:—

Kotí re Kuteṛe dittá kaṛuwá dhowá.
Kahlúrie ri faujo rá ghaṛí palká ná howá.

The inhabitants of Koti fought so bravely that in a short time the army of Kahlur was scattered away.

The Rája of Bilāspur said that he would never again go to fight Koti as eighteen hundred women of his country had been made widows. The Rája of Bhajji's commentary on the situation was—

"Gopí Chand, Thákur, howá mákhe Arjun Bhíon.
Lhúshí fuík ro Deothi Shálí láio sion.'

"To me Gopi Chand Thákur has become like Arjun and Bhimsen.*
"After plundering and burning (my capital) Deothi, he has maintained the boundary (of Bhajji and Koti) on the top of the peak. Shálli

* Warriors of the Mahábhárat.

After these operations Thákur Gopi Chand read his horoscope and found that his time had come to die. So he addressed his people—

"Bhajjí re Bhajere kiyin khukhrí rí melo.
Horo tushe laryá karo bháú por re tálo."

"The people of Bhajji have come with naked swords.
You may fight, but turn away my son."

His end came apparently in battle.

Chauthe re Bámne holí dángre báí.
Shir dewá Gopí Chando rá Sherí rí nálí."

A Brahman of the Chautha* *pargana* gave a stroke of a hatchet, and Gopi Chand's head went down to the rivulet of Sheri village.

Thákur Partáb Chand and Rána Hari Chand.

The eighth Thákur from Gopi Chand was Partáb Chand born in 1790. By this time Koti had been feudatory to Keonthal for many years. Partáb Chand's son, Hari Chand, was born in 1818 and succeeded his father in 1838. At the time of the Mutiny he assisted in guarding Simla from a possible attack by the Gurkhás stationed at Jutogh, and gave shelter to many Europeans, who had left Simla. For these services he was granted the title of Rána.

Ráná Raghbir Chand.

His grandson, Raghbir Chand, born in 1865, is the present Chief. He succeeded his father Rána Bishen Chand in 1891. He has two sons.

Religion.

The following account of the principal deities of Koti State is furnished by Pundit Tika Rám Joshi, Rájguru of Keonthal and Koti States:—

(1) Klainú Deo. The origin of the word Klainú is from "Kulú-fa-ánú" meaning brought from Kulú. In Kulú the god is called Jamnú from Sanskrit Jamadagni. It is apparent that the deity is a saint called Dúdádhárí, from Sanskrit Dudáhhári, meaning a vegetarian. Being a saint he never accepts an animal sacrifice. His temple is near Kiár on a ridge called Deodhár.

(2) Síp Deo (probably from Shiva) came here with the ancestors of the present Rána of Koti from Sidhapur in Kángra District. His temple is on a small ridge near Múl Koti. He is worshipped by the people of Shuhawli and Dhárthí *parganas* in Koti. They believe that he is Nrisingha Vishnu or Narsingh.

(3) Sharáli Deo is also called the Deo Junga because he was brought from Junga. He too is Dúdádhárí. His temple is in the Sharál village in Koti territory.

(4) Gambhir Deo, the legend of whose origin goes thus :—

Dhír Chand and Gambhír Chand were two sons of Thákar Jajhár Chand of Koti, the former was from his Kumhársain Ráni and the latter from his Kotgarh Ráni. They were born on one day, the former in the morning and the latter in the evening. Though from different mothers, they were naturally very fond of each other. Gambhír Chand was anxious to get a village just opposite Koti called Chanári as his *jágir*. But as the village was already given to certain Brahmans in return for rendering

* In Bhajji State.

State service as cooks and gate-keepers, his desire could not be gratified. Thereupon Gambhir Chand being greatly displeased resolved to commit suicide. He rode on his pony to a place about a furlong from the palace and there holding up his pigtail by the left hand, and taking his sharp sword in the right, he cut off his head at one stroke. The head fell to the ground and rolled down the slope about sixty yards from the body. It is said that the suicide's spirit began to vex his elder brother Dhír Chand, and was only propitiated by the erection of a large temple at the Chanári village, to which the local Brahmans were appointed *pujyáris* and *diwáns.* Two small temples were also built, one at the spot where the body fell, and one where the head fell, and every year during the Dasehra festival, a sheep is sacrificed at each.

(5) Dhándi Deo, whose legend is thus described :—

Dhándi and Gándhi were two brothers, Kanet by caste, living in Pagog village of Koti State. Dhándi devoted much of his time to the worship of Klainú deity, so much so that he used to bring milk every day from Pagog village to Deodhár a distance of about six miles. Klainú Deo was so pleased with him that he accepted him as a deity on his death. So Dhándi became a deity, and his temples are at Pagog and Kambháli villages in Koti State. The potters of these villages became his *pujyáris* and *diwáns* and are now looked upon as respected Kanets.

(6) Bhát Deo. The legend goes thus :—

There was a Brahman living with his wife in Badaih village in Koti State. He earnestly besought a boon from the villagers but was refused. Thereupon both he and his wife committed suicide and, as ghosts, began to terrify the villagers, who at last accepted the man as a deity. Thus Bhát, meaning a Brahman, has become the deity of Badaih village.

(7) Korgan Deo. The temple of this deity is at Chhabálri village in Koti State. The history is as follows :—

There was a Rájput in Sirmúr State, who fell in love with a woman. The *zamíndárs* forbade him to visit her, but he paid no heed. At last he was killed together with his groom, a man called Mashádi, and his spirit began to trouble the villagers. He was only propitiated when the villagers took him as their deity. It so happened that the Tika of Koti went on a trip to Sirmúr, and the deity was much pleased with him, and told him that he would accompany him to Koti. Thus he was brought to Koti and a temple was erected for him in the Chhabálri village.

(8) Nná'l Deo. This deity was brought by the Kogi *pargana* people, who are immigrants from Suket State. His temple is at Kogi village under Náldera and there is also a small temple at Náldera, which means " the temple of Nná'l." It is said that this deity is not on good terms with Síp deity, so it never goes anywhere beyond the Kogi *pargana.*

(9) Dhánu Deo is a deity of Keonthal State, and was brought with them by the people of Chhabrog *pargana*, originally natives of Keonthal. His temple is at Chhabrog village in Koti State as well as in Keonthal.

(10) Shyáni Deo. His temple is at Kyáli village in Kalálthi *pargana* of Koti State. He is supposed to be a cook residing with all of the aforesaid nine deities.

Koti State contains several areas of blue pine, *chil*, and oak on the eastern slopes of Elysium Hill; the well-known deodar forest of Náldera ; the mixed pine, deodar, and oak forests round Mashobra ; Forests.

and a fairly large area of very promising young deodar and pine between Mashobra and Kufri, and to the south-east of the Catchment Area on the boundaries of Patiála and Keonthal. These forests, being in the immediate vicinity of Simla, are of considerable value. Heavy fellings have been made in them in the past, and there are now few large trees left. The only old deodars remaining are a few at the camping ground at Náldera, and the fine grove round the temple at Sipar, where the annual fair is held. These, being sacred trees, are not felled for sale. Koti has always been very backward in following the wishes of Government with regard to forest conservancy. The demarcation was never properly done, unauthorised fellings were frequent, and culminated in 1903, when, owing to repeated fellings in Náldera, made in spite of the remonstrances and warnings of Government, the forests were taken away from the Rána, and their administration placed in the hands of the Superintendent, Hill States. These forests now form part of the Jutogh Range of the Simla Forest Division, and are managed by the Divisional Forest Officer under the orders of the Superintendent. At the time of writing the demarcation and Settlement are in progress, and, when they are completed, a working plan will be drawn up. Owing to the immature condition of the forests only improvement fellings and thinnings will be prescribed, but owing to the proximity of the forests to Simla the small material which will be extracted in such fellings will be readily salable.

Administration.

The Rána is assisted in the administration by a Wazír, who exercises a general control over the *bhandár* and treasury, arranges for *begár*, etc. The Rána's is the only Court, but the Wazír decides as an arbitrator cases referred to him by the Rána, and reports the result. As a rule, all cases concerning subjects of the State are dealt with by word of mouth, and in accordance with the customary law of the hills. Where an outsider is a party to a case, a record is made, and the law and procedure of British India applied.

In addition to the Wazír the head-quarters staff includes a treasurer, a *bhandári*, an office *kánúngo*, and five or six clerks. Each of the *parganas* is in charge of a *mahta*, who acts as headman and collects the revenue.

The *parganas* are Kogi, Pagogi, Chabrogi, Karálti, Dhárti, Shaháwali, Naiti, Kuthánagi, Sapoli, and Majhola.

Land revenue.

Land revenue is levied at the rate of Rs. 25 per *lih*. A *lih* is supposed to be equivalent to eight *bighas*. The local land measurement is by capacity as follows :—

1 *patha*=9 seers *kacha* or 3 seers *pakka*.
16 *pathas*=1 *jun*.
2 *juns*=1 *lih*.

The Rána attempted to carry out a regular Settlement in 1906, and had a survey made and record of rights drawn up by his *kánúngo*. But the people did not accept the assessment proposed, and preferred to maintain the old system, so matters were allowed to remain as they were. The total income from land revenue is about Rs. 13,000.

Cesses and benevolences.

One anna per rupee of land revenue is payable in addition to the land revenue as a cess for State servants. Each house pays Re. 1 a year to the temple of the *pargana deota*, and presents a *nazar* of Re. 1 when the Rána visits the village on tour. Each State employé pays a *nazarána* of Re. 1 at Dasehra, and each *pargana* at this season furnishes two goats or sheep.

For the wedding of the Tikka, or the Ráná's eldest daughter, each house is supposed to subscribe according to its capacity, and the usual rates are said to be from Rs. 20 to Rs. 100 a house, including three or four maunds of wheat. At all other weddings, at all funerals and at ceremonies such as birth of the Tikka, accession of the Ráná, etc., each house contributes Re. 1 only.

Begár.

The rule for *begár* is that each *pargana* supplies four *begárís* a day for *athwára begár*. Thus forty men are in attendance every day at Kiár, and are employed on various kinds of work. They receive their food. The incidence of *begár* per holding by this system is said to be as high as fifteen days in the month. *Hela begár* is exacted for special occasion such as the Ráná's tour, visits of officials, etc. Traders in the State, who own mules, have also to furnish a *begár* of four mules a day.

Haqatrafi.

Water-mills, artisans, and craftsmen are taxed as in other States. Water-mills pay eight annas for every three months' working, and craftsmen of all kinds Rs. 2 each.

Miscellaneous revenue.

Owing to its proximity to Simla, the miscellaneous revenue of the State is considerable. The following are some of the sources and approximate incomes*:—

	Rs.
Ground tax for Mashobra, Sanjauli, Kufri, and Bharári Bazars	1,400
Rent of State houses in Sanjauli, Mashobra, etc....	3,272
Rent of Retreat Estate	2,500
Rent of the Simla Municipal Catchment Area ...	2,250
Ground rent of bungalows at Mashobra	3,060
Excise	2,000
Opium and drugs	1,300
Arat and *Nakási*	3,600
Stamps	800
Various other imposts	3,900

* These figures were furnished during the time when the question of compensation for land taken up in the Simla Extension scheme was under consideration.

Excise.

The excise contract for the whole State is at present in the hands of one man. There are four stills at Mashobra, Kiár, Kail, and Dhári. The licenses for these are sold by auction annually and the license-holders are allowed to manufacture and sell within certain limits.

Opium and drugs.

There are eight shops for the retail of opium and drugs, one at each *thána*, and one at Saniana. The licenses are auctioned every year. Poppy is not grown in the State.

Arat and Nakási.

Arat and *nakási* are dues levied in the five bazárs—Naldera, Kufri, Mashobra, Sanjauli, and Bharári—on goods brought in for sale or kept for more than twenty-four hours in the bazár. The rates are six pies per rupee of value for potatoes and three pies per rupee for every other class of goods. The collection of these dues is farmed out to contractors. The name *nakási* is applied to the dues on articles brought in from, or through Simla, and for these there is one contractor for the whole State. *Arat* applies to articles brought in from other places, and there is a separate *arat* contractor for each bazár.

Stamps.

Stamps are locally impressed and sold by the Treasury clerk at Kiár. There is no difference between judicial and non-judicial stamps. Court-fees on civil suits are levied at ten per cent. of the value. The stamp for a criminal complaint is one of eight annas. The other imposts are a grazing tax on sheep and goats, a tax on the milch cattle of people who sell milk in Simla, a tax on the *dhobi gháts*, *nazarána* paid by State employees on appointment and other occasions, conservancy tax levied in Mashobra and Sanjauli, etc.

The total income of the State from all sources is about Rs. 60,000.

Police.

There are seven police stations at Sanjauli, Kufri, Mashobra, Náldera, Bharári, Kasumpti, and Kiár. The force attached to each is one Darogha, one munshi, and ten constables. The men are not paid, and their service is a kind of *begár*, except in the case of Sanjauli where four or five men are required to be present day and night. Otherwise constables live in their own homes, not in the *thána*, but are supposed to be in readiness to turn out when required. All other *begár* is excused to those who serve as policemen. Any member of the force, who is not a native of the State, is paid.

Jail.

There is a jail at Kiár, in charge of a Darogha and warders, whose conditions of service are the same as those of the police.

School, Hospital, etc.

The State has no school or hospital. These institutions are available in Simla for those who require them.

THEOG STATE.

Theog extends over 144 quare miles, lying between 31° 21' and 31° 9' N., and 77° 21' and 77° 31' E. It is a fief of Keonthal, and pays Rs. 500 annual tribute to that State. The population in 1901 was 5,654, and the average income Rs. 15,000 per annum. General.

The State is bounded on the north by Madhán and the Matina *pargana* of Keonthal, on the east by Kumhársain and Ghund, on the south by Balsan and Keonthal, and on the west by Keonthal and Madhán. The Giri river forms the south-eastern boundary for some distance.

The present Chief is Thákur Shamsher Chand. His family is of common origin with those of Ghund and Madhán. The Thákur has houses at Sainj, Parála, and Sháli. The two former places are within two miles of each other on the right bank of the Giri, and are surrounded by some fertile demesne lands. Sháli is on a hill overlooking Theog dák bungalow on the Hindustán-Tibet road. The Thákur.

Agriculture is of the usual type in the Hill States. There are very few tenants, and these serve their landlords in lieu of rent. With the exception of a small area in the Giri valley there is no irrigation. Agriculture.

The State contains demarcated forests with an area of 1,910 acres (1,538 wooded, 347 blank, and 25 cultivated). They consist of blue pine and deodar, with a little oak; the pine predominating. Owing to heavy fellings in the past the conifers are all immature; but the forests are of good quality generally, and will be valuable if properly looked after. A working plan was made in 1903. Owing to the forests being in the pole stage the only treatment possible for them is a system of improvement fellings and thinnings, and a certain area is gone over in this way every year. Forests.

The Hindustán-Tibet road passes through the upper portion of the State, with a stage at Sháli (Theog). Another road descends from Fágu to the Giri, and runs along the valley to Kotkhái through Sainj and Parála. The Thákur has lately built a rest-house at Sainj. A third road leaves the Hindustán-Tibet road a mile beyond Theog dák bungalow, and joins the Kotkhái road at Parála. Roads.

The administration is controlled by the Thákur. There are two courts subordinate to his, those of his son Padam Chand and of the Naib Tahsildár of Parála. The Criminal Law of British India is enforced, and the Thákur endeavours to conduct his State on the lines of a British district. Administration.

Sub-divisions.

There are eleven *parganas* which are divided among three *zaildárs*. Each has from two to six *lambardárs*.

Land revenue.

A regular Settlement was carried out in 1902 by a Government manager. The present demand is Rs. 6,800 *khálsa* and Rs. 1,580 cesses. An elaborate soil classification was made at Settlement and rates fixed varying from eleven annas and six pies for the best irrigated land to two annas four pies inferior *baráni* per *bigha*. Cesses were imposed at 25 per cent. of the land revenue. The Thákur has more than once in times of scarcity remitted the whole of a land revenue instalment, an unusual procedure in the Simla Hill States.

Miscellaneous revenue.

The forests bring in about Rs. 1,000 a year. Water-mills are taxed and yield about Rs. 200. Other sources of income are *nazarana*, court-fees, fines, rent of shops at Sháli, etc.

School.

A Primary school at Sháli is attended by some thirty boys. There is no hospital in the State.

MADHAN STATE.

Madhán, or Kiári as it is sometimes called, lies between 31° 5' and 31° 12' N. and 77° 21' and 77° 26' E. It is bounded on the north by Kumhársain and Bhajji, on the east by the Matiána *pargana* of Keonthal and Theog, on the south by the Fágu *pargana* of Keonthal and Theog, and on the west by Bhajji. It is drained by a large stream, the Nauti Khad, which flows into the Sutlej through Bhajji. The State had a population of 3,704 in 1901, it measures 23 square miles, and its revenue is about Rs. 3,000, out of which Rs. 250 are paid as tribute to Keonthal. General.

Thákur Randhír Chand is the present Chief. He is said to be descended from a Rájpút of Chandeli, who settled first in Garhwál and then in Biláspur in the time of Rája Bhim Chand of that State, and who is also the ancestor of the Theog and Ghund families. History.

Madhán was once a fief of Kumhársain, but came under Keonthal in the time ofRáná Bhúp Singh.

The administration is carried out on primitive lines. The Thákur's is the only Court, no real laws are in force, and decisions depend partly on custom, but chiefly on the Thákur's will. There has been no regular Settlement. Administration.

The State is divided into six *parganas*—Shili, Palli, Barhana, Dharti, Nathot, and Paráli. Each *pargana* has a *mahta* and a *lambardár*. The *mahta's* duties are to collect revenue, report on cases sent to him, and to collect *begáris* when required. The *lambardár* acts as his subordinate. Sub-divisions and officials.

The police force consists of a darogha and six *sipahís*. These are stationed at Dharmpur, where there is a jail.

The *mahtas* receive Rs. 3 at every harvest, and the *lambardár* Re. 1. They are excused *begár*, but pay revenue on their lands. The State *bhandári* (store-keeper) is paid Rs. 4 per annum. All other officials receive *rasad* (a daily ration), but no pay.

Madhán State has about 2,500 acres of demarcated forest, containing deodar, blue pine, *chil*, oak, and a little fir. One of the forests, Kiári, distant only sixteen miles from Simla, is a small area of deodar, containing trees of great size and height, the finest anywhere in the neighbourhood. These trees are sold at the rate of fifteen per annum, and are worth from Rs. 100 to Rs. 150 each. The rest of the deodar forests in this State are immature. Very heavy fellings were made in them some years ago, and practically every tree that would yield any timber at all was cut. Some of these areas, especially those on the slopes of the Sháli ridge, are in a lamentable condition, and are probably ruined for all time. The Forests.

blue pine and *chil* forests are for the most part immature, but contain a small number of exploitable trees. No working plan has yet been prepared. This State has been a great offender of late years in the matter of unauthorised fellings. All the deodar forests except Kiári have been worked out, and the present condition of the Madhán forests proves the soundness of the last advice, which Government has been giving to all States for the last fifteen years, to protect their forests in their own interests. The State's forest income is about Rs. 1,500.

Land revenue.

Land revenue brings in some Rs. 1,300 annually, and is assessed as follows. The area of each holding is calculated in terms of *kacha* maunds (1 *kacha* maund is equal to 16 *pakka* sers) of the amount of seed required to sow it. Land is divided into three classes—*awal* (first), *doyam* (second) and *bangar*. At each harvest, irrespective of the crop, eight annas per maund of *awal*, six annas per maund of *doyam*, and one anna per maund of *bangar* are paid in cash, together with two *pathas* (1 *patha*=2 seers *pakka*) of grain and one *pála* (*i.e.*, three chittacks) of *ghí* per maund, irrespective of the soil classification.

Nazarána.

Nazarána is taken on land newly broken to cultivation at an average rate of one rupee a *bigha* or half maund.

Holdings.

Holdings are classified as *wárisi* and *ghair-maurúsi*. *Ghair-maurúsi* holdings are mere tenancies-at-will of the Thákur. Holders of such can become *wáris* by payment of *nazarána*. The *wáris* pays no *nazarána* on succeeding as heir to a holding. Tenants properly so called are rare. Where they exist they cultivate a small portion of their landlord's land and repay him with service.

Other Revenue.

The only other revenue, besides the Rs. 1,500 that the forests bring in, is that derived from litigation and from customary demands. In the case of the former, the State takes one-fourth of the value of the decree, and in regular suits an additional court-fee of Rs. 7-8-0 per cent. of the value of the suit. On the occasion of weddings in the Thákur's family a contribution is levied from all subjects according to status. At deaths each house furnishes one rupee in cash, four *pathas* of grains, and one seer of *ghi*.

Begár.

Begár is exacted according to requirements, and not subject to any fixed rules.

Roads, etc.

There is no school or hospital, and no roads worth the name. The Hindustán-Tibet road skirts the easternmost corner of the State.

GHUND STATE.

The State of Ghund has an area of about 13 square miles, and lies between 31° 21′ and 31° 61′ north, and 77° 27′ and 77° 33′ east, on the crest and sides of a high ridge, which separates the valley of the Giri from that of one of its tributaries. There are four villages, Band and Paráli on the northern slopes of the ridge, and Deothi and Damiána on the southern. On the crest of the ridge itself stands Mul Ghund, the residence of the Chief. Ghund is bounded on the south and east by the State of Balsan, on the west by Theog, and on the north by Theog and Kumhársain. The Giri forms part of the northern boundary. Description.

The State is a Thákurái, but the late Chief Bishan Singh, who died in 1907, was only designated Tikka, because he failed to pay to the Rája of Keonthal the *nazar* due for his installation. His son Ranjit Singh is of full age, but has not yet been given control of the State. Disorders rendered it necessary to appoint a Government Manager at the death of Tikka Bishan Singh to carry out a regular Settlement, and otherwise put things straight. The State is at present administered by the Superintendent Hill States through the Manager, who has full powers—magisterial, judicial, and revenue. Administration.

The traditional account of the foundation of the State is that it was originally formed by a man named Garnolu Modi, who lived in a village called Ghund, and called the whole territory by this name. The present ruling family claim descent from a Chandel Rájpút of Jaipur, who made a pilgrimage to Badri Naráin, and taking a fancy to the hill country settled at Rám Serai in Garhwál. He afterwards removed to Biláspur, and had four sons all of whom founded petty principalities. The eldest founded Madhán, the third became the Chief of Theog, and the fourth, Janjan Singh, supplanted Garnolu Modi at Ghund. The late Tikka, Bishan Singh, was in the seventeenth generation from Janjan Singh. The family does not appear to have attained importance at any period. Origin of the ruling family.

The people of the State are in no way dissimilar to those of the neighbouring parts of Keonthal. There is a *thakurdwára* at Mul Ghund, and a temple to Srigul, the deity of the Chor mountain. The *deota* Ghremi has a temple at Deoti. The people and religion.

Practically the whole population is dependent upon agriculture. Only one-tenth of the total area is cultivated, and of this not more than four per cent. is irrigated. Practically every *zamíndár* cultivates his own land, and there are very few tenants. These pay rent in cash at various rates. Agriculture.

The State has a certain amount of forest. The management of the forests was taken over by Government in 1907, and is now in the hands of the Superintendent Hill States. Owing to reckless Forests.

waste in the past there is no exploitable timber just now, and no income is expected from the forests for another twenty years. One of the forests, a small one-round Mul Ghund, is of pure deodar and promises well.

Roads.

The Parála-Kotkhái road runs through the northern edge of the State for about four miles. Otherwise the State has no roads. The Hindustan-Tibet road can be reached at Theog by paths in about six miles from Mul Ghund.

Income of the State.

Land revenue is practically the sole source of the State's income. Watermills are taxed at rates varying between eight annas and one rupee. Contributions of one rupee per house and some grain are levied on the occasions of marriages and deaths in the Chief's family, and *nazarána* is imposed on newly broken and escheated lands. But these are not likely to yield more than Rs. 100 in any ordinary year.

Former revenue system.

Formerly land revenue was levied on each holding according to the pleasure of the Chief, and collected in both cash and kind. Tikka Bishan Singh made a summary Settlement in 1890, and fixed an all-round rate of eight annas per *bigha*, which was afterwards reduced to six annas. This yielded Rs. 1,853, which, with the estimated value of *jágírs* at Rs. 996, made up a total *jama* of Rs. 2,849. Four lambardárs on eight rupees a year each were appointed to collect this.

The present Settlement.

At the Settlement just concluded the *jama* has been raised to Rs. 3,768, of which Rs. 3,010 are *khálsa* and Rs. 758 *jágír*. Cesses at 16 per cent. have been added. The soil rates are: irrigated land ten annas and eight annas, unirrigated six annas six pies and four annas six pies, grass lands six pies. These are comparatively low.

Begár.

Begár or forced labour has now been systematised and every holding has to provide a man for five weeks in the year. This is ordinary *begár*, and includes the supply by the State of four coolies at Fágu stage from April to October. For special *begár*, *e. g.*, marriages, funerals, upkeep of roads, tours of officials and distinguished visitors, every one is liable to be called out.

General.

The State has no post office, school, hospital, police, or excise or opium system. The only court is that of the Manager. Crime and litigation are rare. The State pays Rs. 250 a year as tribute to Keonthal.

RATESH STATE.

General.

The Thákurái of Ratesh lies on the right bank of the Giri river, surrounded by Keonthal territory, and close to Digthali, the first camping ground from Fágu on the lower Chakráta road, which passes under the Chor mountain and through the Jubbal village of Sarahán. It consists of four villages, and measures not more than three square miles. The population in 1901 was 449.

History.

Up to the end of the eighteenth century Ratesh seems to have been a flourishing little State, with land on either side of the Giri, and feudatory to Sirmur. The first ruler is said to have been Rai Singh, a brother of Raja Karam Prakash of Sirmur (1616-1630 A.D.), from whom he received five *parganas*, four on the north and the fifth, Ballag, on the south of the Giri. Rai Singh and his successors styled themselves Ránás of Kot, and Kot is the name by which the State is popularly known at the present day.

Interference of Keonthal.

Keonthal seems to have commenced interference with Ratesh shortly before the Gurkha war, though it is not clear what actually happened. According to one account the four cis-Giri *parganas* were ceded to Keonthal by Sirmur in accordance with an agreement between the two States to exchange their lands on each side of the Giri so that the river might form their boundary. The Keonthal people say that they captured these *parganas* by force of arms in 1798, and held them until dispossessed by the Gurkhas. The Ratesh version is that the then Chief, Ráná Jít Singh, held his own against Keonthal, but was afterwards treacherously murdered by the *zamíndárs* of Nahaul village, his own subjects, and that at the end of the Gurkha war Keonthal seized the four cis-Giri *parganas*, and Balsan followed suit with Ballag.

Situation at the close of the Gurkha war.

At any rate it is clear that, when General Ochterlony arrived, Jít Singh's son, Kishen Singh, was a minor and in exile at Sirmur, and that he had no one on the spot to represent him. Subsequently Keonthal and Balsan were allowed to keep whatever was in their possession at the close of the war.

Constitution of the present State.

In 1829 the case was re-opened, and, as a result of arbitration by some of the neighbouring Chiefs, Keonthal offered Kishen Singh a *jágír* of Rs. 200 or lands yielding that amount of revenue. Kishen Singh chose the lands, and these now constitute the present State. It is a disputed question whether a condition of the gift was that Kishen Singh should acknowledge the supremacy of Keonthal. It has also been alleged, but never established, that in 1829 Balsan agreed to give Kishen Singh a *jágír* if Keonthal would do the same, but that he never fulfilled his undertaking.

Thakur Hira Singh.

Kishen Singh was succeeded in 1860 by his son Ram Singh, who died in 1890. His son Hira Singh is the present Thakur.

Position with regard to Keonthal.

The status of Ratesh has been enquired into on more than one occasion, and Government ultimately decided that its position is identical with that of the other *Zaildárs* of Keonthal, with the sole difference that no tribute is paid to Keonthal by Ratesh.

Land Revenue.

There is no regular assessment of land revenue. Area is calculated by seed measurement A *patha* is equivalent to 2½ *sers pakka* and 16 *pathas* is equal to 1 *jun*. A *jun* is thus as much land as a *maund* of seed would sow. Each *jun* pays one rupee cash and 10 *sers* of grain as revenue, irrespective of the quality of the land.

Other income.

The only other source of income is court fees. Eight annas are charged on a criminal complaint, and Rs. 7-8-0 per cent. on the value of civil suits. The result is about Rs. 150 a year.

Total revenue.

The total income of the State, including value of grain paid as revenue, is about Rs. 700.

Administrative arrangements.

Mian Dharm Singh the Thakur's cousin, is entitled Wazir, and the other State officials are the *bakhshi*, *vakil*, treasurer, *bhandari*, two *lambardars* and four *chaprassis*, who act as police.

6.—BAGHAL STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

The State of Bághal ranks next to Keonthal among the Simla Hill States.

The Bághal State. Origin of the name.

The origin of the name is doubtful. According to one account it is a perversion of Gabhal, meaning the central part of the country, that is to say, the centre of a group of States. A more plausible suggestion is that it is corrupted from Baghar, the name of the clan to which the founder of the State belonged. The same clan is supposed to have given its name to the neighbouring State of Baghát, which was originally Bagharghát, and to Garhwál, an abbreviation of Bagharwál. But such theories are probably based on mere conjecture.

Arki.

The capital of the State is Arki, a picturesque town twenty-one miles from Simla by road. Its buildings are clustered below the fort, an imposing structure on the southern slope of a precipitous hill. The town includes a small stretch of level ground, of which its inhabitants are proud, a number of temples and tanks, and a garden noted for its almond trees. The population is 1,063 souls.

Description.

The area of the State is 124 square miles, the larger part of which is in the basin of one of the tributaries of the Gambhar. This latter is an exceptionally fertile tract, sloping from the wilder mountains on the north, which guard the Sutlej southwards into the rich valleys below Sairi and Sabáthu.

To the north the State is bounded by the Sutlej and the towering highlands of the small State of Mangal; on the east it adjoins the States of Dhámi and Kunhiár, while those of Nálagarh and Biláspur complete its borders on the west.

Climate.

The climate is healthy and epidemics are rare. The heat of the valleys favours the prevalence of malaria in the summer, and the cold of the mountains that of pneumonia in the winter.

Fauna.

The fauna are those of the lower Himálayas. The *kalij* pheasant, barking deer, and wild pig are common. Leopards are less so. Bears are occasionally found on the higher hills.

Section B.—History.

Origin of the ruling family.

The ruling family traces its descent from Aje De, a Panwár Rájput, who came from Ujain, and carved out for himself this kingdom in the hills. His descendants have kept their blood singularly pure, and have had considerable difficulty at times in finding wives of equally untainted descent. They have married much with the Biláspur family.

CHAP. I, B.

History.

Rána Jagat Singh.

The Gurkhas overran the State between 1805 and 1815 and for seven years the then chief, Rána Jagat Singh, lived in exile in Nálagarh. After the Gurkha campaign he was restored by the British Government, and confirmed in possession of his State by a *sanad*, dated 3rd September 1815, which bound him to assist with troops in time of war, and to keep his roads in order. This *sanad* is still in force with one modification, by which an annual tribute of Rs. 3,600 (calculated at the rate of Rs. 3 per man) has been accepted in lieu of *begár* or forced labour.

Rája Kishen Singh.

When the Mutiny broke out, Rána Kishen Singh helped to guard the road from Simla to Jullundur, where the 3rd, 33rd, and 31st Bengal regiments had mutinied, and sent a party to Simla under his brother Mián Jai Singh. For their services the Rána and his brother were rewarded with handsome *khillats*, and the title of Rája was conferred upon the former.

Rája Moti Singh.

During the 19th century the State was ably and vigorously administered on the whole. Rája Kishen Singh reigned till 1876, and was succeeded by his son Moti Singh, who however died the following year. A squabble as to the succession ensued, which was ultimately settled by the Supreme Government in favour of Dhián Singh, son of Mián Jai Singh.

Rája Dhián Singh.

Rája Dhián Singh was a fine specimen of a hill chief. He was one of five brothers, and at first it seemed as if the suual dissensions were inevitable. Amity was, however, secured by the Rája allowing his brothers the larger share in the administration, though he wisely kept himself aware of all that was done. Nevertheless disaffection arose in 1897, abetted no doubt by the lesser *jágírdárs*, but openly fostered by one Kishen Dás, who, having collided with the State courts, became a bold and successful freebooter. Another party of the malcontents consisted of the Brahmans of Badog village, who complained of oppressive assessment of land revenue and of insufficient grazing land. Matters eventually became so serious that in 1902 the Superintendent, Hill States, had to intervene.

The Regency.

Two years later Rája Dhián Singh died, leaving as his heir Tikka Bikram Singh, a boy of eleven years of age. The management of the State was entrusted to Mián Mán Singh, brother of the late Rája, and for some years his Wazir.

Rebellion of 1905.

In the next year, 1905, trouble broke out. Relying on court intrigue for support, almost the entire Kanet population rose in rebellion against the regent and his brothers. The Superintendent was obliged to interfere once more, and the upshot was that M. Sher Singh, a Naib-Tahsildar belonging to the Kángra district, was associated with Mián Mán Singh as joint manager. This arrangement has worked well, and the State is now quiet. A regular Settlement has just been completed.

CHAP. I, C. Population.

Tikka Bikram Singh and his brothers.

The Tikka and one of his brothers are being educated at the Aitchison College. A third brother is at school in Simla and the fourth is too young as yet to leave home.

Section C.—Population.

Population

The population of Bághal in 1901 was 25,720 or just over 200 per square mile. It is naturally more dense along the watershed valleys than in the arid uplands.

Principal tribes.

The leading tribes are Rájputs, Brahmans, and Kanets.

Rájpúts.

All Rájputs holding land are *jágirdárs*, and with three exceptions are blood relations of the chief. As agriculturists they are described as extravagant and idle, and many of them are deeply in debt. They are strict and orthodox in their customs, and their women observe *parda*.

Brahmans.

Brahmans are of two classes: Sasani and Dharebar. They are described in the Simla District and the Biláspur Gazetteers.

The Sasanis are generally *muáfidárs* and are of a distinctly higher class than the Dharebars. They will not admit the custom of *rit*, *i.e.*, transference of wives to others on payment of money to their legitimate husbands, and do not sell their daughters. They are lazy and indifferent cultivators. They will marry Dharebar women, but will not give their own daughters in marriage to Dharebars, nor will they eat food cooked by a Dharebar. Dharebar Brahmans practise all the customs of the Kanets, *rit*, widow marriage, etc., and only differ from them in wearing the *janeo* or sacred thread.

Sasanis serve the Rájputs, and Dharebars the Kanets and lower castes. A Rájput will take water from the hand of a Dharebar, but not rice or other food of a superior kind.

Kanets.

The Kanets are the most numerous tribe in the State, and hold more than half of the total cultivated area. Their principal sub-divisions are Pabarwál, Jalánu, Rohwáni, and Geloti. They are industrious cultivators, and many of them earn money in Simla as labourers or servants. Those who remain at home are often litigious and quarrelsome, and the history of the State goes to show that intolerance of authority is a characteristic of its people, which is often in evidence.

Other tribes.

Other tribes are Kolis, Chamárs and Chanáls. These, as elsewhere, are hardworking drudges. They hold about three per cent. of the cultivated area and for the most part earn their living as labourers.

Artisans.

There is a sprinkling of the ordinary artisan classes, Lohárs, Badháis, etc. These require no special notice.

CHAP. I, C.
Population.
Muhammadans.

The only Muhammadans are Telís, Mirásís, and others of like humble occupation who live in Arki town.

Religion.

There is nothing noteworthy about the religion of the people of Bághal. Their customs are of course Hindu; their gods are the local deities that preside over every hill and stream. Superstition has a firm hold in the State, and its rulers have long been noted for their subservience to Brahmans. Ten years ago it was estimated that one-fourth or even one-third of the revenue found its way into Brahmans' hands.

Principal deities.

The principal deities worshipped are—

(1) Lachmi Náráin, whose temple is at Arki. His image is supposed to have been brought from Hindustán by Aje De. A *jágír* worth Rs. 500 is attached to the temple.

(2) Bani Devi. Her temple is at the village of Gharnun and a fair is held in her honour on the 1st Jeth.

(3) Bára Deo, who has a temple on the Bari *dhár*, a ridge running in a north-westerly direction from Bahádurpur fort in Biláspur to the junction of the Gambhar and Jol streams. The temple is on the highest point of the ridge, 6,789 feet above the sea level. A fair is held on the 1st Asárh. The god is properly Shiva, but as is usual he is generally called by the name of his place of worship.

(4) Har Sang Deo, whose home is at the highest point of the Har Sang *dhár*, which runs northwards to the Sutlej on the boundary of Bághal and Bhajji States. This god's fair takes place on the 1st Sáwan. He too is Shiva.

(5) Madhor Deo. His temple is at the village of Mangu, where a fair is held on 1st Baisákh. This deity was originally a sonless man, a class of person whose spirit the hillman often considers it advisable to conciliate by worship after death. Such a spirit sometimes, as in the present case, rises to the position of a god in course of time.

(6) The Duhgli *deota*, whose temple is on a peak of the Darla *dhár*, a smaller range running from south-east to north-west through the centre of the State, parallel with the Bari *dhár*. A fair is held on the 1st Asauj. Duhgli is the name of the place. The temple was erected over the tomb of an *Udási fakír* of noted piety. It is a resort of *Udásís*, and the local people have converted the original saint into a god.

CHAP. I. C.

Population.

All the above temples are aided by revenue grants by the State.

Fairs.

The only annual gathering of any importance is held on the occasion of the Sairi festival at Arki on the 1st Asauj. Its chief characteristic is buffalo fighting.

The Dasehra.

A durbár is held by the Chief on the Dasehra, and money offerings are made by the State officials.

Th Holi.

A peculiar custom is that there is no official observance of the Holi, owing, it is said, to a Chief having once died during this festival.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture, including Irrigation.

CHAP. II. A. Agriculture. Soil.

The soil of the State is on the whole of excellent quality. A considerable proportion of the cultivated area is irrigated, and the unirrigated land in most parts yields comparatively heavy crops. The *pargana* of Rohang is the poorest in this respect, containing only *báráni* land, and that of a gritty and unfertile quality. The richest *ábi* land is that of the Dhondan *iláka*, which marches with Bilaspur.

Classes of soils.

The *zamíndárs* divide the soils into six classes as follows :—

(1) *Kiár*, land which is fully irrigated from made watercourses.

(2) *Sanjiár*, land irrigated by water collected in pools during the rains, the supply of which does not last later than the sowing of the wheat crop.

(3) *Bákhala kiár*, fields which are occasionally flooded by streams or watered by the dripping from other fields.

(4) *Bákhal andarli*, land situated near the homestead and heavily manured, bearing two crops a year, or at least three crops in two years.

(5) *Bákhal báharli*, land at some distance from the homestead, scantily manured, and bearing one crop a year of superior grain, either wheat or maize.

(6) *Kultherni*, land on which an inferior crop, such as *kulath* (dolichos uniflorus), is grown every year or every other year.

This classification has been adopted in the recent Settlement. The first three classes have been called *kiár* 1st, 2nd and 3rd, and the other three *báráni* 1st, 2nd and 3rd.

Kharif crops.

The principal autumn crops are rice, maize, and *koda* also called *mandwa* (Eleusine coracana). The Assessment Report states their proportions to the total cropped area as rice 18 per cent., maize 45 per cent., *koda* 8 per cent., other crops 29 per cent. Other crops include ginger, of which a small amount is produced. It is, however, a valuable asset and is always sold. Rice too is generally sold. Several varieties are grown, the chief being *zíra*, *kashitu*, and *jhinjan*. The last-named is superior in quality to the others.

Maize and *koda* are the staple food grains of the autumn harvest.

Rabi crops.

Wheat is a long way the principal spring crop and is the staple food grain. A certain amount of barley is also grown. The percentages are wheat 88, barley 10, other crops 2. The latter include a certain amount of poppy, which is perhaps the most valuable crop of any.

The planting of potatoes and the sowing of *kangni* (Pennisetum Italicum) for the autumn crop commence about the 15th March. Other autumn crops, except rice, are sown from 1st April to 15th June. The seed is put into the ground by the latter date, even in the case of *báráni* lands, irrespective of whether rain has fallen or not. Rice is sown from 15th June to 15th August. CHAP. II, A. Agriculture. Kharif sowings.

The sowing of the spring crop is carried on between 1st October and the end of December. Irrigated land is finished by the 15th November, but the *báráni* area is not sown until rain falls. Rabi sowings.

Except in the case of rice the method of cultivation is of the simplest description. The land is ploughed once or twice after having been watered, if possible. The seed is then sown broadcast (*chhatta*) and the soil levelled with the *sohága* or clod-crusher. Method of cultivation.

Rice is cultivated in two ways. One is to soak the seeds and then bury them in the earth until they germinate. After that the shoots are planted in a field which has been ploughed, levelled, and flooded knee deep. The other is to sow the seed thickly in a nursery, and then, after about a month, transplant the young shoots into another field, putting them in in groups of two or three. Occasionally rice is sown broadcast like other crops. Cultivation of rice.

In the *kharif*, fields are manured before being sown. In the *rabi*, manure is put on after the crop has sprouted. Manure.

According to the crop experiments held in connection with the Settlement the average yield per acre of the principal crops was made out to be as follows:— Average yield.

Rice irrigated	15¼ maunds.
Rice unirrigated	14½ „
Maize	12½ „
Koda	10¼ „
Wheat	10¼ „
Barley	9¾ „

But the Settlement Officer considered that these results were not very reliable, and in framing his estimate reduced each of them by about 20 per cent.

The whole population is dependent upon agriculture, except the few shop-keepers, artisans, and officials in Arki and Sairi. Brahmans till their fields, and are not exempt from *begár*. Rájputs will not touch the plough, and their land is cultivated by tenants, usually of the menial castes (Kolis, etc.). Exceptions to this habit are the Rájputs of Dosehran and Memaran. They are of the ruling stock, but their connection with it is so distant that they have allowed themselves to lapse from its conventions. Agricultural population.

CHAP. II, B.
Rents, Wages and Prices.

Indebtedness.

Many of the *zamíndárs* are in debt, but as a rule the money has been borrowed on the security of milk-kine, and only eleven per cent. of the cultivated area is mortgaged. Most sf the mortgages are held by *sáhúkárs* in Arki, Khatris and Bohras. A few of the wealthier Brahman and Kanet landowners lend money and prosper. The universal rate of interest is 25 per cent. per annum. Until recently there was nothing of the nature of limitation rule, statutory or customary, for the recovery of debts, and suits have frequently been brought for recovery of money advanced a hundred years ago. The present managers have promulgated an Act fixing the period within which suits can be brought at twelve years.

Live-stock.

Cattle are of the ordinary hill breed and are plentiful. There is an average of one milch animal to every two of the population. Goats and sheep number 8,500. Horses and mules are imported, not bred locally. The area of grass and grazing land is some 20,000 acres, and as the number of stock of all kinds, excluding sheep and goats, is under 30,000, there is ample pasturage.

Irrigation.

Bághal and Baghát are the only two hill States, which possess any considerable amount of irrigated land. In Bághal the irrigated area is twenty per cent. of the total cultivated area. Irrigation is by *kuhls* or artificial streamlets, which the *zamíndárs* construct for themselves. Hence no water rate is charged by the State.

Section B.—Rents, Wages and Prices.

Tenancies and rents.

Of the total cultivated area one-half is cultviated by owners and one-half by tenants. Twenty-seven per cent. is held by hereditary, nineteen per cent. by non-hereditary tenants, and three per cent. by tenants, who pay no rent, *e.g.*, menial servants, priests, etc. The area cultivated by hereditary tenants includes land made over by the State or by the *jágírdárs* for cultivation on payment of *nazarána*, and subject to certain conditions. The status of the holders of such land is slightly better than that of hereditary tenants, and approximates more closely to that of representatives of the owners.

Hereditary tenants.

The rights of hereditary tenants have been fixed in the Settlement with reference to Sections 5, 6, and 8 of the Punjab Tenancy Act, XVI of 1889. Most of them pay as rent the land revenue of their holding with a small additional *málikána*, and render *begár* to the State for their holdings.

Non-hereditary tenants.

As regards non-hereditary tenants the general rule seems to be that kind rent is paid for good land and cash rent for bad. Exceptions are found in the two Pobar *parganas*, where tenants will pay cash for the best land.

CHAP. II, F

Commerce and Trade.

Kind rents.

The *batái* or kind rent rate is nearly always one-half of the grain, the whole of the straw going to the tenant in all cases. Other proportions of the owner's share are two-fifths, one-third, and one-fourth, but these are rare. On about one-seventh of the area paying kind rents, a fixed amount of grain is paid every harvest to the owner, irrespective of the crop. Sometimes in addition to *batái* the tenant has to pay half the land revenue as well.

Menials' dues.

The dues of the village menials come to about ten per cent. of the crop. These are subtracted before the grain is divided between tenant and owner.

Cash rents.

The average rate per *bigha* of cash rent is Re. 0-15-8 for irrigated and Re. 0-6-9 for unirrigated land. The tenant has, in addition, to render *begár* both to his landlord and to the State on behalf of his landlord.

Section C.—Forests.

Forests.

The State possesses thirty-two so-called forests, but they mostly consist of worthless scrub. A few *chil* and *bán* trees are to be found in some half dozen of them. A record of rights for the forests has been drawn up, and the State derive as certain income from the sale of grass, which they contain. Attempts are being made to plant *chíl, kail* and bamboo. Walnuts and pomegranates are fairly plentiful in and about the fields, and the State gardens contain mango trees.

Section D.—Mines and Mineral Resources.

Minerals.

Traces of lead and gallena ore have been found at the villages of Tal and Samoh. About ten years ago specimens were sent to experts for analysis, but the report was not promising from a commercial point of view, and no workings have been undertaken.

Section E.—Arts and Manufactures.

Arts and manufactures.

There are no arts or manufactures.

Section F.—Commerce and Trade.

Trade.

Grain, ginger, opium, *ghi*, pomegranates, and violets are exported to Simla, Kálka and Rupar, and cloth, worked metal, salt, and tobacco brought back. Otherwise there is no trade.

CHAP. II, G.

Means of Communications.

Section G.—Means of Communications.

Communications.

There are only two practicable roads in the State. These are—

(1) Seventeen miles of the Simla-Biláspur road, which enters the State from Patiála at Tokana and leaves it at Nalog on the Biláspur boundary.

(2) The Biláspur-Sabáthu road, which runs through the State for sixteen miles from Sheli to Kiaravan on the Kuni *naddi*.

These two roads are connected by a branch road from Arki on the Simla-Biláspur road, six miles long. There are a few other paths which can be traversed by mules. All roads are kept up by the *begár* system of forced labour. A good rest-house for Europeans is maintained at Arki.

Postal.

There is one post office in the State at Arki, where a post between Simla and Biláspur arrives and is despatched every day. There are three delivery peons, one for Arki and two for the neighbouring villages.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III, A.

Administrative Divisions.

Sub-divisions.

There are seventeen *parganas* in the State, and these have been defined from very ancient times. Formerly there was a *kámdár* in every *pargana*, who collected the revenue, and generally acted as the agent of the Chief. The late Rája Dhián Singh, finding this system inconvenient, abolished the *kámdárs*, and divided the State into four tahsils—Arki, Darla, Dhundan and Sarli. A *tahsíldár* was placed in charge of each. These *tahsíldárs* have no powers beyond those connected with the realisation of revenue.

There are 457 villages in the State and 53 *lambardárs.*

General Administration.

The whole administration is constitutionally in the hands of the Chief, whose placs is at present occupied by a Council of two, consisting of Mián Mán Singh, brother of the late Rája, and Mián Sher Singh, a manager appointed by the British Government. It is said to have been an invariable custom for the Chief of Bághal to appoint his younger brother Wazír. In accordance with this Mián Mán Singh was his late brother's Wazír for many years.

Section B.—Civil and Criminal Justice.

Powers of the managers.

Mián Sher Singh has full revenue powers, and is just concluding a regular Settlement. Both managers exercise first class magisterial powers separately and sit together as a Sessions Csurt. The law of British India is applied. Capital sentences require the confirmation of the Superintendent, Hill States.

Pleaders are not admitted in the courts.

Registration.

There are no registration rules, but their introduction is contemplated by the present management.

Section C.—Land Revenue.

Tenure of land.

Theoretically all land belongs to the State, and individual ownership does not exist. Thus the holder is possessed of a *wárisi* rather than of a *máliki.* He has a hereditary right to cultivate land allotted to him or his ancestor by the Rája himself, and alludes to his holding as his *pattah* or lease. It follows that such possession is not transferable at will, and that sales and mortgages require the Rája's sanction. Waste land can be acquired and broken up, only on payment of *nazarána*, though the *pattahs* conveying a holding (which in-

CHAP. III, C.

Land Revenue.

Tenure of land.

cludes a portion of grass land) gave an indefinite right of user in adjoining unenclosed grazing lands and jungle. The right is permanent so long as the holder discharges the duties connected with it, in default of which the land is granted to the bidder of the highest *nazarána*.

State lands.

In the Settlement, the State has been entered as the absolute owner of thirteen villages, which are called *shahl*, of the villages of Arki and Surajpur, where the Chief has residences, and of a certain amount of other land, including all land which is known to have escheated to the State by failure of heirs to the holder, or which has been confiscated. Such land is given out for cultivation on payment of *nazarána*, but the grantee can acquire no permanent rights, as he is liable to be turned out at any moment in favour of some one who offers a higher *nazarána*. Thus A may give Rs. 50 for an escheated plot and may hold possession of it for ten years. B then comes along and offers the State Rs. 100 for the plot. The State accepts, repays A his Rs. 50, and tells him to go. The abolition of this practice is contemplated. In future the original grantee will secure, by his payment of *nazarána*, immunity from ejection.

Waste lands.

All forests, uncultivated and unculturable land are entered as belonging to the State.

Other land.

With regaad to other land, the Chief is shown as superior owner, and the *pattah*-holder as inferior owner. An inferior owner has been permitted to mortgage his holding, but he may not sell it without the sanction of the State. A necessary condition of such sanction is that the purchaser must pay *nazarána* to the State at the rate of Rs. 6-4-0 per cent. on the purchase-money.

Regular Settlement.

The first regular Settlement of land revenue was commenced under Mián Sher Singh in 1905 and finished in 1908.

Former revenue system.

Formerly revenue was assessed in a very rough and ready manner. The unit of land measure was based on the area which could be sown by a certain amount of seed. Such unit was called in some villages *taka*, and in some *jún*. It took about six seers of wheat to sow it, and it was equivalent to about a *bigha* and a half. Revenue was realised partly in cash and partly in grain at an all-round rate of about one rupee a *taka*. As usual less cash and more grain was taken the better the land and *vice versâ*.

In villages owned by the State, and in villages possessing superior lands, the term *jún* was used to denote the unit of measurement. Elsewhere *taka* was the name applied. Thirty-two seers of rice in the *kharif*, and sixteen of wheat in the *rabi* were the average amounts taken as revenue for each *jún*, and a little cash was also taken. The revenue rate per *jún* worked out at something like Rs. 2-8-0.

CHAP. III, C.

Land Revenue.

Miscellaneous demand under the old system.

Other multifarious demands were made in addition to land revenue proper. *Parganas* in which cotton, oil-seeds, turmeric, ginger, and pomegranates were grown, had to make an extra payment of a certain proportion of these crops. The rates were the following per 20 *takas* of lands :—

Cotton	1 seer.
Oilseeds	½ "
Turmeric	½ "
Ginger	4 "
Pomegranates	1¼ "

For the grass fields 240 bundles of grass were demanded by the State for every 20 *takas*. Each house had to provide a bundle of leaves of the *bhewal* tree (used as fodder for cattle) and a bundle of *sel* for making ropes. Each village had to supply two loads of dry wood for fuel and a certain quantity of milk, which was supposed to be for the keep of the State horses.

Cash cesses.

There were two cash cesses, *hakk bharaon* or *lambardári*, to defray the expenses of revenue collection, which varied from Rs. 5-8 to Rs. 3-10 per cent. of the revenue, and *malhar*, compensation for *athwára begár*, levied at Rs. 2-3 for twenty *takas*.

Method of collection.

Revenue paid in grain had to be brought to the *bhandár* or granary at Arki by the *zamíndárs* themselves, except in the case of *shahl* villages, in each of which there was a branch *bhandár*. Cash revenue was realised by *kámdárs* or *lambardárs* and paid into the treasury through the *lambardárs*.

Abuses of the old system.

The distribution of cash revenue was made village by village and not sub-divided among the holdings. Thus the *lambardár* could collect it from whom and how he pleased. The men in charge of the *bhandár* used to exact overweight of grain revenue. The revenue was increased from time to time capriciously. If the inhabitants of a village offended in any way, they were punished with enhancement of revenue. As a result many villages were overburdened to a preposterous extent, and matters eventually reached a pitch, which necessitated the intervention of Government, and the introduction of a regular Settlement.

Revenue of the State at different periods.

In 1864 Rája Kishen Singh reported his income from land revenue to be Rs. 35,000: Rs. 21,170-12 *khálsa* and Rs. 13,829-4 assigned. Later on in his reign the gross income, including assignments and cesses, was Rs. 57,500. In 1904 this amount was Rs. 63,778, and in 1906, Rs. 65,045. It has been raised in the Settlement to Rs. 69,651, of which Rs. 56,151 are for land revenue and Rs. 13,500 for cesses at 25 per cent.

CHAP. III, C.

Land Revenue.

Rates of the present Settlement.

The Settlement soil rates are as follows per *bigha* of 900 square yards :—

			Rs.	a.	p.
Kiár,	1st	class	0	14	0
"	2nd	"	0	12	0
"	3rd	"	0	10	0
Barani,	1st	"	0	8	0
"	2nd	"	0	5	0
"	3rd	"	0	2	6
Ghasni		"	0	1	0

The demand represents 16 per cent. of the gross produce, and the average incidence on the cultivated area is 8 annas a *bigha* or Rs. 2-11 an acre.

Cesses

The detail of cesses is as follows :—

Lambardári	4 per cent.
Patwári	5 "
Malhar (compensation for *begâr*)	11 "
School	2 "
Hospital	2 "
Zaildár	1 "
Total	25 "

Period of Settlement.

The period of Settlement is twenty years.

Revenue assignments.

Grants of land, revenue free, are of two kinds, *muáfi* and *jágír*.

Muáfis.

Muáfis are held by (1) temples, (2) Brahmans, (3) other castes.

Muáfis to temples were granted at the time of their erection, and are continued so long as they exist.

Muáfis to Brahmans have been granted on different occasions as charitable gifts. Fixed conditions attach to them, and the *muáfidár* who defaults in his duty on the occssion of deaths or marriages in the Chief's family, or is disloyal, or is outcasted, forfeits his grant.

Muáfis to other castes are usually given as a recognition of service to the State and are maintained at the pleasure of the Chief.

Jágírs.

Jágírs are divided into three classes :—

(1) *Grants to Rájputs of the Chief's family.*—Each brother of a ruling Chief on his coming of age and marriage is given a *jágír* on the following scale :—

	Rs.
Eldest brother (*Dotháyan Mián*) value	1,500
Second " "	1,000
Third " "	700
Fourth " "	500

CHAP. III, C. Land Revenue.

If there are more brothers each gets a *jágír* two-thirds of the value of that of his immediate elder brother.

The rule of resumption is that when a second son is born to a Chief, all *jágírs* except those of the Chief's own brothers are subject to reduction. In the case of *jágírs* which have not previously been reduced, one-third is resumed; of others three-fourths. This process continues until a *jágír* is reduced to the annual value of Rs. 10, after which it remains at this sum.

(2) *Grants to other Rájputs.*—These are few and were all gifts by the late Rája Dhián Singh in recognition of service. No resumptions have as yet been made.

(3) *Grant to the Ráni Tikyali.*—The mother of the Tikka or heir-apparent receives a *jágír* of Rs. 1,000 for her lifetime. On her death it is resumed.

If the holder of a *jágir* dies without male issue, the *jágír* is continued to his widow during her lifetime and resumed at her death. *Jágírdárs* have no right to mortgage or sell their *jágírs*.

Judicial powers of *jágírdárs*.

The *jágírdárs* of the Chief's family have hitherto been allowed to hear and decide petty criminal and civil cases arising within their *jágírs*. No such custom now exists in other States, and the right will probably be withdrawn.

Miscellaneous revenue.

There are several heads of miscellaneous income past and present.

Water-mills

Water-mills are charged for at rates varying from four annas to three rupees annually per mill. *Jágírdárs* and *muáfidárs* are entitled to the fees for mills in their own villages.

Nazarána.

Nazarána for unclaimed or confiscated land has already been referred to. *Lambardárs* used previously to pay an annual *nazarána* which often exceeded the amount of their emoluments. This has now been stopped, and a *lambardár* only pays *nazarána* on first appointment, and a *nazarána* of one or two rupees according to his status on the occasion of the Dasehra festival.

Gali bháoli.

If a landholder dies without direct heir, his land, as has been explained above, lapses to the State. His collateral relatives can, however, obtain the land on payment of a fee called *gali bháoli* which is levied at rates varying from one to five rupees a *taka*. The practice of exacting such a fee does not obtain in other States, and it too will probably be abolished or modified under the present management.

A tax called *hakkatrafi* is levied on artisans, such as *lohárs, chamárs, náis, dhobis,* etc., at rates running from four annas to one rupee annually.

CHAP. III, C.

Land Revenue.

Athwára begár.

Begár or forced labour is another source of income, though indirect. In former times every *zamíndár* possessing twenty *takas* of land had to render *begár* for eight days in the month to the State. This was called *athwára begár*. He had also to give *begár* on other special occasions. Rája Kishen Singh commuted *athwára begár* into an annual payment of Rs. 2-13-0 called *malhar*. Subsequently the burden of service was gradually re-imposed, the *malhar* payment being still maintained, and persons who wished to be exempted had to make a further annual payment of Rs. 6 for every twenty *takas*. In the recent Settlement the matter has been finally settled by the abolition of *athwára begár* and the imposition of a *malhar* cess of 11 per cent. on the revenue as commutation. Rájputs and Sásani Brahmans are exempt from the *malhar* cess.

Other begár.

Begár is now only demanded on special occasions, and every one except Sásani Brahmans and Rájputs is liable to it. Such occasions are:—

(1) *Badi-jadi, i.e.*, marriages and funerals.

(2) Tour of Chief or officials through the State.

(3) Visits of distinguished persons.

(4) When road repairs are necessary or beaters required for shooting.

In the case of (1) and (2) a daily ration is issued to the men working. For (3) and (4) there are no special rules, but a cooly, who is sent outside the State limits, is paid.

Special customs.

The following special customs, involving collection or disposal of money exist:—

(1) When the daughter or sister of the Chief is married, every man paying revenue must furnish a chittack and-a-half of *ghi* for every rupee of such revenue.

(2) On the occasion of all marriages, every payer of revenue and shop-keeper must sell grain and *ghi* to the State at special rates. Such rates are two seers for grain and 1½ chittacks for *ghi* cheaper than the price current.

(3) On the occasions of the Chief's *karanbál* (first haircutting), investiture with the sacred thread, marriage, and installation, and at all funerals in the Chief's household the following dues must be paid:—

(*a*) State officials one to five rupees according to status.

(*b*) *Lambardárs* one rupee.

(*c*) Villages from eight annas to two rupees according to size.

(4) At the Dasehra and on the Chief's birthday every State official and *lambardár* must present one rupee.

(5) Five per cent. of the State's miscellaneous income is paid to the *Tikyali Ráni* and *Dothayan Mián* in addition to their *jágírs*.

CHAP. III. D. Miscellaneous Revenue.

Section D.—Miscellaneous Revenue.

Excise.

The people of Bághal are but little given to liquor drinking, and there is only one still, at Arki, in which the contractor distils a cheap kind of country liquor. The contract sells for Rs. 20 a year. There is no wholesale vend.

Opium and drugs.

A certain amount of poppy is grown in the State, and the *zamindárs* may sell the produce to dealers belonging to the State free of all duty. If sold outside the State, an export duty of eight annas a seer is levied. Three shops, two at Arki and one at Dhundan, are licensed to sell opium and drugs retail. Drugs are imported from Hoshiárpur, Amritsar, and Ambála, and *charas* is subject to an import duty of three annas a seer.

Stamps.

Stamps are impressed locally and sold at the different tahsils. The values are from one anna to two hundred rupees. No distinction is made between judicial and non-judicial stamps.

Section H.—Police and Jails.

Police.

The State Police force consists of one sergeant and twelve constables. The managers have a guard of one sergeant and six constables of the Punjab Police. There is only one police station at Arki.

Jail.

There is a State jail at Arki, which rarely contains more than a dozen inmates.

Section I.—Education and Literacy.

Education.

A Primary school has recently been opened and is attended by about forty-five scholars.

Section J.—Medical.

Medical.

There is no hospital as yet, but it is hoped to establish one shortly. Vaccinators are called in whenever an outbreak of small-pox occurs. The operation is not objected to by the people, but at the same time it is not often resorted to voluntarily.

7.—BHAGAT STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

CHAP. I, A.

General.

The State of Bagháț lies between 30° 50′ and 30° 55′ N., and 76° 63′ and 76° 66′ E. . It consists of three separate portions. The northern and largest of these, comprising the Takroli or Dasanda, the Somna or Basál, and the Bhocháli *parganas*, extends from a point three miles to the north-east of Solon on the east to a point about a mile to the south of Sabáthu on the west, and measures some twenty-two square miles. The second and southern, consisting of the greater part of the Básal *pargana*, measures about ten square miles and stretches from Sanáwar on the north to a point three miles east of Kálka on the south. The remaining portion, about one square mile in area, is situated to the north-east of Kasauli and completes the *pargana* of Básal.

Boundaries.

The British *iláka* of Bharauli lies along about one-third of the northern boundary of the larger portion of Bagháț. Kasauli bounds the small detached part of Básal *pargana* on the south-west, and the main part for a short distance on the west. Otherwise all three portions are surrounded by Patiála territory.

The name Bagháț.

The name Bagháț is popularly derived from *bau* or *bhau* said to be a hill word meaning many, and *ghát* a pass. Others say that it is a corruption of *Bára ghát* twelve *gháts*. There are certainly many places in the present Bagháț State and in the country around, which are called by the name *ghát*.

Solon.

Up to about thirty-five years ago the capital of the State was Bhoch in the Bhocháli *pargana*, but the present Rána changed it to Solon after the construction of the cantonment at that place. Solon has a station on the Kálka-Simla Railway and a stage on the cart road with two dák bungalows. The presence of the troops in the summer makes it a thriving little town.

Rivers.

The tract to the north and east of Solon is drained by the Asni Khad, a tributary of the Giri, and the rest of the State by the Gambhar and other tributaries of the Sutlej.

Mountains.

The general aspect of the country is broken and mountainous. The highest range is the one on which Solon is situated and which slants through the northern portion of the State from south-east to north-west, culminating in Karol hill, 7,393 feet above sea level, on the northern boundary.

Fauna, Flora, etc.

The fauna, flora, and climate are those of the lower hills.

Section B.—History.

CHAP. I, B.

History.

Origin of the State and its ruling family.

The early history of the State is based upon tradition, pure and simple. The founder of the ruling family is stated to have been Basant Pál or Hari Chand Pál, a Panwar Rájput, from Dharánágri in the Deccan. He wandered to the hills and settled at a place, which he named Basantpur, and which is now called Bassi. Bassi is six or seven miles from Solon in the Keonthan *pargana* of Patiála and close to the temple of Jiáonaji. Basant Pál found the country in the hands of *mawis*, and laid the foundation of the State by taking Keonthan from its *máwi* by force of arms. His son Bakhsh Pál similarly annexed the *parganas* of Basál and Bhochál in the present Baghát State, and the *pargana* of Bharauli now in Patiála. Eight generations later Rána Bhawáni Pál added the Bachhráng *pargana* (now in Patiála) and the territory of the Rána of Kasauli. In the sixteenth generation Rána Indar Pál captured the *parganas* of Básal (Baghát) and Ghár and Taksál (Patiála). The State was named Baghát in his time, and continued in its then form for some centuries.

Rána Janmi Pál.

In the 68th generation from Basant Pál came Rána Janmi Pál. He is stated to have been a very great man. The emperor of Delhi sent for him to his court and presented him with a *khillat*. On his way home he was attacked by the Rái of Bhawána (a place between Kálka and Pinjore), who had a long standing feud with the Ránas of Baghát. In the ensuing battle the Rái was slain and his army defeated. Janmi Pál thus became master of the Bhawána country, the extent of which is not given in the legend, nor are we told how it was again lost from Baghát.

Rána Sarángdhar Pál.

Rána Sarángdhar Pál, grandson of Janmi Pál, fought with a Singhpuria Sirdár, to whom he lost Ghár and Taksál, but he subsequently recovered both.

Rána Raghunáth Pál.

Rána Raghunáth Pál, in the 72nd generation is said to have intervened at the instance of the Rája of Biláspur in the civil strife, which prevailed in Nálagarh after the murder of Rája Mán Chand by his uncle Padam Chand or Padama, and to have defeated Padam Chand in a battle at Jarjohru, thereby enabling the Rája of Biláspur to place on the *gaddi* Gajje Singh, the founder of the present Nálagarh dynasty. But the Nálagarh version is that Padam Chand was overthrown by the local faction, which opposed him, and that Gajje Singh was persuaded to make himself Rája, not by the Rája of Bilaspur, but by Kharak Singh, the Guru of Harípur in Mahlog State.

Rána Mahindar Singh.

Rána Raghunáth Pál was succeeded by Rána Dalel Singh, and thenceforth the family suffix has been Singh instead of Pál.

CHAP. I. B.

History.

Ràna Mahindar Singh.

With Ràna Mahindar Singh, the son of Ràna Dalel Singh, we reach historical times. The State regained its independence from Bilàspur, to which it appears to have been feudatory for some time, in 1790, when Bilàspur entered into its disastrous conflict with Nàlagarh, but continued as its ally.

Reduction of the State and its lapse.

During the Gurkha war Ràna Mahindar Singh was unfriendly to the British cause, and on the restoration of peace was deprived of five of his eight *parganas*, which were handed over to Patiàla for a payment of Rs. 1,30,000. The remaining three *parganas* Basàl, Bhochàli and Bàsal were returned to Ràna Mahindar Singh. He died in 1739 without issue, and thereupon the State was treated as a lapse, pensions to the amount of Rs. 1,282 being assigned to the family.

Restoration and second lapse of the State.

In 1842, on a representation by Ummed Singh, son of Dhiraj Singh, the younger brother of Ràna Dalel Singh, Lord Ellingham restored the State to Bije Singh, brother of Mahindar Singh, but in 1849 he too died without leaving a direct heir, and the State again escheated to the British Government. Ummed Singh then set up a claim on his own account, and went so far as to engage counsel in England to plead his cause before the Court of Directors. Eventually in 1860 Lord Canning recommended the admission of Ummed Singh's claim, and it was recognised the following year. Ummed Singh received the news on his death bed, and left a last request that his son, Dalíp Singh, be allowed to succeed.

Ràná Dalíp Singh.

In January 1862 a *sanad* was issued in favour of Ràna Dalíp Singh, then a child of two years old, conferring the State on him and his heirs subject to specified conditions. He has held the State ever since.

Acquisition of Kasauli and Solon.

The Kasauli *pargana*, on which stands the existing cantonment, was acquired from the Baghàt Ràna in 1842, in lieu of a cash payment of Rs. 5,000 and an annual charge of Rs. 500. This rental was not revived, when the State was restored in 1862. In 1863 lands under the Solon cantonment were acquired on an annual payment of Rs. 500. General Innes, an officer of the Indian Army, had purchased proprietary rights in a large area of the State during the time that it has been considered British territory. These rights were later on recovered by the Ràná from the General's executors for a sum of Rs. 35,000.

Tribute.

The original tribute paid by the State was Rs. 2,000 annually. This was reduced to Rs. 603 shortly after the succession of the present Ràna, a remission of Rs. 900 being allowed for the lands of Solon cantonments and Rs. 497 for additional land taken for Kasauli. Further deductions have been made from time to time on account of lands required for Sabàthu Water Works and other purposes, and at present nothing is paid as tribute.

CHAP. I, C. Population. The present Ràna.

Rána Dalíp Singh is a public spirited and popular Chief who has been decorated with the C.I.E. The further acquisition of land from his State for the requirements of Solon and Sabáthu Cantonments, and for the Kálka-Simla Railway has been distasteful to him, but he has always behaved well about it.

A son and heir was born to the Rána in September 1901. Up to that date the heir-apparent had been his brother Amar Singh, in whose hands most of the administration is placed.

Section C.—Population.

Population.

Baghát is fairly well populated, the villages being small but numerous. The population in 1901 was 9,490 and the incidence is thus about 263 per square mile.

Tribes and castes. The Brahmans.

The principal tribes are Brahmans, Rájputs and Kanets. The most prominent Brahmans are two Gaur families of the Bachh and Atri *gots.* They are the hereditary priests of the Rána's family. Their ancestors accompanied Ráná Basant Pál from the Deccan, and were settled one at Jiáonaji with a *jágír* in the neighbouring villages, and one in Garkhal and Gáhi in *pargana* Básal. Members of the families still live in these places, and the revenue of their lands is still assigned to them.

Rájputs.

Rájputs are all offshoots of the ruling family. Most of them are *jágírdárs.*

Kanets.

A considerable proportion of the Kanet population belongs to the Khash section. The Khash Kanets of Baghát are said to have come from Bashahr. Their principal *khels*, or subdivisions, are Barser, a word which has been derived, fancifully perhaps, from the name Bashahr; Gopral, supposed to be derived from Gofri a place in Bashahr; Khanogu from Khanog village; Jásli and Dharu (both village names).

The Kanet tribe and its various branches have been dealt with in some detail in the Bashahr Gazetteer, but it is perhaps worth while mentioning here two popular legends current in Baghát respecting the origin of the Khash.

Legendary origin of the Khash Kanets.

One is, that they are sprung from a Rishi, who came into existence in the following manner. A woman once left her child in charge of a *sádhu*, and went away on an errand. Before arriving at her destination, she had misgivings about the child, and turned back thinking that perhaps the *sádhu* might go to sleep, and a wild beast carry off the child. She returned to the *sádhu*, and found him with his eyes shut engaged in prayer and meditation. Not liking to disturb him, she said nothing, but took up the child and went away. When the *sádhu* opened his eyes he found the child gone, and thought that some beast

must have taken it. So he made a figure of a child out of *kusha* grass and prayed to God to give it life. The prayer was granted, and presently, when the woman came back once more with her child, he presented her with the second child. The latter became a Rishi, and his descendants were called Khash, a corruption of Kusha.

CHAP. I, C.
Population.
Legendary origin of the Khash Kanets

The other story is that the Khash tribe are the descendants of an officer of the army which Kalyaman, the emperor of Kábul, brought down to help Jára Sind, Rája of Chanderi, in his battles with Krishan Maharáj.

The significance of both tales seems to be that the Khash are representatives of some of the earliest Aryan immigrants, and this corresponds with the view generally adopted.

The other Kanets are stated to be degraded Rájputs. They intermarry freely with the Khash.

Trading and menial tribes.

There is nothing peculiar to notice about the remainder of the population. Solon has a colony of Súds belonging to the Kángra District in whose hands is most of the trade of the place. In the villages there are the usual menial classes, of the type common to the Simla Hills.

Religion. The temple at Jiáonaji.

The Rána's family place of worship is Jiáonaji, seven or eight miles south-east of Solon, and, since the Gurkha War, in Patiála territory. There is here a temple to Vishnu Chattarbhuj said to have been established by Rána Basant Pál. It is visited periodically by the Rána, and a fair is held at it on the Janam Ashtami, which is attended by the Rána or representative officials. About a mile from Jiáonaji is the temple of Lagásan Devi, the tutelary goddess of the ruling family. Both these temples are supported by *jágírs* in the Baghát State.

Principal places of worship.

Within the State itself the most notable temple is that to Mahábir at Mahránji. A *jágír* is attachad to it. There are several *thákurdwáras*, one at Anji, another at Daosi (to Narsingh), a third at Solon, a fourth at Panrot. The two first named are the more important and have *jágírs*. There are *shiválás* at Bhoch, the former capital of the State, Jagát Khána, and Solon.

Popular religion.

Popular religion is as described in the Biláspur Gazetteer. Dewat Siddh is said to be almost unknown in Baghát, but Guga Pír, Nársing Bír, and Sur are all reverenced, especially the latter. The cult of the deota Biju prevails to some extent in Baghát. He has an old temple at Matiwál in Patiála above Solon. Some account of this deity will be found in the Gazetteer of Kuthár State.

Domestic life.

The description given in the Simla District Gazetteer of the general character of domestic life in the Bharauli *iláka* applies to Baghát and the other neighbouring States.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture, including Irrigation.

CHAP. II. A.

Agriculture

Soils.

Soils are popularly classified according as they are irrigated or not. The various classes are as follows:—

Kiár or rice land; fully watered and manured; bears one crop of rice a year, or else rice followed by wheat followed by a fallow.

Kul; irrigated land yielding two crops, wheat or barley in the spring, and maize in the autumn, or else one crop in the year of ginger or potatoes.

Katul; land at a distance from the village site and therefore scantily manured and watered only in October and November. It usually grows two crops in the year, wheat, barley, rapeseed, or lentils in the spring, and maize, *bíthu* or *koda* in the autumn.

Bangar I; large level fields well manured, and so situated as to retain rain water well; yield two crops, if there is sufficient rain.

Bangar II; small sloping fields, not much manured, and bearing as a rule one crop only.

Khil; outlying fields, which can neither be manured nor guarded. They yield one crop a year in the Kharif of *másh kulath* or other inferior grain.

Crops.

The principal crops in the order of importance are maize, wheat, potatoes, ginger, barley, *sarson* (rapeseed), *masúr* (lentils), *másh* (phaseolus radiatus), *kulath* (dolichos uniflorus), and poppy. Maize forms the staple food of the people, and is usually sown after a wheat crop in May. Wheat is sown in October or November, and harvested in May. Potatoes and ginger, though autumn crops, require a whole year to themselves. Potatoes are planted in March, and ginger in April. Both are followed by a fallow in the following spring harvest. Ginger is always grown on irrigated land and requires plenty of manure. No special description of the other crops seems necessary. The method of cultivation and implements employed are similar to those found in the Bharauli *iláka*.

CHAP. II, C. Forests. Agricultural population.

Most of the inhabitants are dependent upon agriculture, and their lands, except in years of scarcity, yield sufficient for their requirements. When not employed on their fields, the people can get plenty of work in the neighbouring cantonments, Solon, Sabáthu, Dagshai and Kasauli, on the Railway or the cart roads, or at the various stages. Generally speaking they are prosperous, and few are supposed to be seriously embarrassed by debt. Solon Súds are the principal creditors, and charge as a rule interest at 12 per cent. and occasionally as much as 24 per cent. But until the regular Settlement, now going on, is completed, no statistics as to the economic condition of the people will be available.

Cattle.

Cattle are plentiful, especially buffaloes and cows. Large flocks of sheep and goats are not kept. There is ample grazing. Plough cattle are of the ordinary hill breed and sell for from Rs. 25 to Rs. 40 a pair, cows fetch from Rs. 10 to Rs. 15, female buffaloes from Rs. 40 to Rs. 70, goats Rs. 3 to Rs. 5, sheep Rs. 2 to Rs. 4. Horses are not bred in the State.

Section B.—Rents, Wages and Prices.

Rents and wages.

Rents are mostly paid in kind at the rate of one-third of the grain produce, or, if the landlord supplies his tenant with seed and the use of plough cattle, one-half. Cash rents are rare. Here again exact information will only be obtained after the Settlement has been finished.

The daily wage of an ordinary unskilled labourer is four annas a day. Masons average ten annas a day, and carpenters twelve annas. The rates have been slightly raised by the construction of the Kálka-Simla Railway. As for the village servants, the *lohár* (smith) and *mochi* (shoe-maker) get eight seers in every three maunds of their employer's crop every harvest, and the *kumhár* (potter) is paid according to his actual work.

Section C.—Forests.

Forests.

Baghát State contains demarcated forests with an area of 6,340 acres. Of this about one-half is stocked with *chil* pine, one-tenth with *ban* oak, and the rest with scrub jungle containing a fair quantity of bamboo. A working plan was made for these forests in 1899. The *chil* forests, being all immature and heavily burdened with rights, are merely thinned, and the produce given to the right-holders. The oak and scrub forests are worked on the system of coppice with standards to supply fuel to Solon, Sabáthu, Kasauli, and other places in the neighbourhood. The average annual income is about Rs, 9,000.

CHAP. II, G.

Means of Communications.

Arts and industries.

Section E.—Arts and Manufactures.

There are no arts or manufactures worth mentioning. The only notable industry is brewing, which is not indigenous. Messrs. Dyer & Co. have a brewery between Solon and Salogra, and Messrs. Meakin & Co. another one close to Kasauli in Baghát territory.

Section F.—Commerce and Trade.

Trade.

There is very little trade. The *zamíndárs* sell *dhúp* (scent), potatoes, ginger, wild pomegranate seeds, walnuts, and surplus grain to Solon Súds, who export these articles to the plains. Solon also provides a market for the neighbouring parts of Patiála and Sirmúr.

Section G.—Means of Communications.

Communications.

Eighteen miles of the Kálka-Simla Railway pass through Baghát, and there are stations at Koti, Jabli, and Sawára in *pargana* Básal, and at Solon, Solon Brewery, and Salogra in *pargana* Takroli. The Kálka-Simla cart-road also runs through these two *parganas*, 11½ miles through Básal, and 5½ miles through Takroli. The Bhocháli *pargana* is traversed by a bridlepath from Solon to Sabáthu, and another bridle-path runs from Solon to Náhan. The cart-road from Dharmpur to Kasauli goes through the north of Básal *pargana*.

Post and Telegraph Offices.

There are two post offices, a sub-office at Solon and a branch office at Solon Brewery. Each of these places has a telegraph office, as have also the other stations on the Railway line.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III, A.

Administrative Divisions.

General arrangements.

Most of the actual work of administration is done by the Rána's brother, Kanwar Amar Singh, who acts as Wazír, and is the chief revenue authority. The Rána exercises a general appellate control. There is a Tahsíldár, Mián Hira Singh, and an office staff organised on the lines of that of a British district. The law of British India is enforced in every branch of the administration.

Section B.—Civil and Criminal Justice.

Courts.

There are three Courts, that of the Rána, which exercises appellate jurisdiction only, that of Kanwar Amar Singh, who holds the powers of a District Judge and a Magistrate of the first class, and that of the Tahsíldár, who has second class powers, magisterial and judicial.

Registration.

The Indian Registration Act is in force. Kanwar Amar Singh is the Registrar, and the Tahsíldár the Sub-Registrar.

Sub-divisions.

The State forms one tahsil and has four *parganas*, Takroli or Dasánda, Somna or Basál, Bhocháli, and Básal. Their situation has been described already. Each *pargana* is a patwári's circle. Takroli has six *lambardárs*, Bhocháli four, and the other two five each.

Section C.—Land Revenue.

Land revenue.

The land revenue of the State was summarily settled in 1851, when it constituted part of the Simla district, by a Tahsíldár named Najáwat Ali. Soils were classified as *kul*, *i.e.*, irrigated, and *bangar* unirrigated, each being divided into two classes, and the soil rates per *bigha* were fixed as follows:—

	Rs.	a.	p.
Irrigated, 1st class	1	0	0
" 2nd class	0	12	0
Unirrigated, 1st class	0	8	0
" 2nd class	0	4	0

The present income from land revenue is Rs. 8,613.

Begár.

Begár was formerly of the usual description and of two kinds, *athwára* or ordinary *begár*, and *hela* or special *begár*. In 1903 *athwára begár* was abolished, and a commutation payment levied at the rate of four annas per rupee of land revenue. This is called *azáfa* and brings in Rs. 2,154 a year. *Hela begár* is exacted on a few special occasions, and the men employed are always given wages.

CHAP. III, H — Police and Jails. *Nazarána.*

Nazarána at the rate of one rupee a house is paid at the Chief's installation or on the occasions of marriages in his family. For funeral ceremonies the rate of subscription varies from four annas to one rupee, and the payment is reciprocal, that is to say, when a subject dies, the State contributes something towards his funeral. *Baláwa* is the name given to the system.

Octroi.

Octroi is levied in the town of Solon at the rate of one pice per rupee of value. Its collection is farmed out to a contractor.

Section D.—Miscellaneous Revenue.

Excise.

There are seven shops for the vend of country liquor at Solon, Patti Somna, Salogra, Naddi Asni, Jagát Khána, Chamgah Koti, and Delhi. The licenses for these are sold by auction annually. No still-head duty is imposed, and licensees may distil their own liquors. There is no wholesale vend.

European liquor is sold in separate shops under police supervision. The rules in force in British India are applied.

Opium and drugs.

Opium and drugs are imported from Hoshiárpur, Amritsar and Ambála, as well as from Bashahr, Bághal, Bhajji, and other Hill States. Ten shops are licensed by auction for retail vend of opium and drugs at the following places: Solon, Patti Somna, Chambaghát, Salogra, Naddi Asni, Jagát Khána, Deothal, Koti, Delhi, Garkhal. The licenses are never combined with those for the manufacture and sale of liquor.

Stamps.

The British Court Fees and Stamp Acts are in force, but judicial and non-judicial stamps are not distingushed. The value are pies 3, As. 1, 2, 4, 8 and 12, Rs. 1, 2, 4, 5, 7, 8, 10, 16, 20, 30 and 100. The stamps are made at Solon, and issued to the vendors, who are three in number, including the State Treasurer, (all at Solon). The sales are registered both in the State Treasury and by the vendors, whose registers are checked once a month by the Treasury Officer. One-anna receipt stamps are also issued.

Section G.—Army.

Military.

There are no State forces, other than the police. A wing of a British infantry regiment is stationed at Solon in the summer, in a cantonment, the land under which is leased by Government from the State.

Section H.—Police and Jails.

Police.

The State police force numbers 42 of all ranks, and is distributed as follows:—

Solon Police Station: 1 sub-inspector, 3 sergeants, 1 muharrir, 16 constables. CHAP. III, J. Medical.

Kasauli Police Station: 1 sergeant, 1 muharrir, 5 constables.

Solon jail: 1 sub-inspector, 2 sergeants, 13 constables.

Section I.—Education and Literacy.

There is one school, Anglo-Vernacular Middle, at Solon, with a staff of four masters, and an average attendance of 80 boys. School.

Section J.—Medical.

The State also maintains a dispensary at Solon. Dispensary.

8.—JUBBAL STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

CHAP. I, A.

General.

The State of Jubbal lies on the right bank of the Pabar river stretching up to the high mountains on the north-west, where spring the sources of the Giri, and on the south bordering along the Chor Ridge with Sirmúr. On the east it is bounded by the Ráwin *pargana* of Keonthal, the small State of Ráwin, the Dehra Dun district, and the Tarhoch State. To the north lies Bashahr. To the west it marches with the State of Balsan and the British tahsíl of Kotkhai.

The geographical situation of Jubbal is between latitudes 30° 46′ and 31° 3′ North, and longitudes 77° 28′ and 77° 54′ East, and its area 285 square miles.

The msot considerable portion of the State is the valley of the Shallu, a tributary of the Pabar. This portion is nearly separated from the northern part of the State by a mountainous tract, in which lies the *Thákurai* of Tarhoch.

Mountains.

The altitude of the Jubbal territory varies between 4,000 feet above sea level in the Pabar valley and over 11,000 feet on the Kupar peak.

The mountain system can best be described as a series of ranges radiating from the Kupar peak (11,006 feet) above Deorha. The main ridge, to which Kupar belongs, is a branch of the Simla range, the water-shed between the Sutlej and the Jumna, which leaves it near Bághi and runs south-east to Cháchpur peak through Kupar and Kanchu (11,358), where the boundaries of Jubbal and Tarhoch meet. Between Kupar and Cháchpur various spurs are thrown out to the south. A small branch ridge from Kupar runs north-east, and ends at Hátkoti on the Pabar. A higher range starts by going due west from Kupar, forming at first the boundary between Kotkhai and the Punar *pargana* of Keonthal. At Chumbi peak it turns south and runs in this direction for twenty miles right up to the Chor peak (11,966), being in Jubbal territory from about two miles north of Pattarnálla onwards.

From the Chor two ranges branch, one running due south, and forming the boundary between Jubbal and Sirmúr, with a diversion near Haripur fort, up to Lángra *tibba*, and the other going east and then south enclosing the basin of the Sainj river, a tributary of the Tons. Most of these maintain an elevation of from 8,000 to 9,000 feet and are covered with fine forests.

CHAP. I, B. — History. Streams.

The only streams of any volume are the Bashkalti, rising below Kupar and flowing north-east past Deorha into the Pabar at Hátkoti, the Shallu, rising on the south side of Kupar peak in Punar, and eventually running into the Tons, being joined by many tributaries on the way, and the Sainj, which springs from the south-east of the Chor and also joins the Tons. Between the junctions of the Shallu and Sainj, the right bank of the Tons itself is in Jubbal.

Fauna.

The larger animals to be found in the State are few. Leopards occasionally visit the villages, a few bears wander in the jungles, and barking deer are common. *Kálij* pheasants, jungle fowl, *chakor* and partridges (black and grey) are as numerous as in the neighbouring Hill States.

Section B.—History.

Rája Ugar Chand.

The ruling family claims descent from Rája Ugar Chand of Sirmúr, who reigned about eight hundred years ago, and whose summer residence was at Saunpur in the north of the present Jubbal State above Hátkoti. Hátkoti is the most notable place of religious sanctity in the Simla Hill States. It has two temples, one, the principal, to Devi, and a smaller one to Shiva. Probably one of the earliest settlements of Brahmans in these hills was made at Hátkoti, and the neighbourhood is full of old buildings, temples and the like. It is said that the deities were established here in small huts (*chompras*) before Buddhist times, and that the present temples were built by Shankar Cháraj soon after the revival of Hinduism.

The story goes that Rája Ugar Chand had occasion once to leave Saunpur hurriedly for his capital Sirmúr. He placed his Ráni in charge of Bhir Bhát, then the leading Brahman of Hátkoti, promising to release her on his return by making whatever offering Bhir Bhát chose to fix. But the Rája was not to return. One day at Sirmúr an acrobat asserted that his wife, a "tight rope" performer could cross a certain space on a cotton thread seven times. The Rája wagered half his kingdom against the feat. The thread was stretched, and the woman crossed it six times. The Rája's attendants therefore frayed the thread, which gave way on the seventh attempt. The woman received mortal injuries in her fall, and died cursing the Rája. In fulfilment of her imprecation a flood descended upon Sirmúr, and swept away the Rája and his family.

Bir Bhat.

Bhir Bhát thereupon took the Ráni to wife, and made himself master of a considerable tract of country, which properly belonged to the *jágrí* of the goddess. This comprised the former Sairi State, now the Pandrasau *pargana* of Bashahr, Dhar, Bahrál, and Panjgáon in Jubbal, and Ráwin, Kakrehr, Batár, Katásu, and

CHAP. I, B.

History.

Bir Bhát.

Sáwi Ráwin. The Ráni gave birth to a son by Ugar Chand, who was named Karam Chand, and subsequently she had two others, Mul Chand and Duni Chand, by Bhir Bhát. On the latter's death these three partitioned the goddess' *jágír*, Karam Chand obtaining the portion now in Jubbal, Mul Chand Sairi, and Duni Chand the remainder, which formed the nucleus of the Ráwin State. Karam Chand founded the present Jubbal dynasty, and Mul Chand and Duni Chand those of Sairi (now extinct) and Ráwin.

A son of Bhir Bhát by his first wife, who was of his own caste, became the *parohit* or spiritual guide to the three brothers. His descendants still reside in Hátkoti.

Rána Karam Chand.

Karam Chand's capital was originally at Saunpur, but he transferred it to Jubbal under the following romantic circumstances. A *zamíndár* of *mauza* Jontani was one day digging for himself the foundations of a house, and while doing so cut away some *job* grass (the *dub* of the plains). Next morning to his amazement he found the grass growing as high as before. Karam Chand heard of the portent, and consulted his Brahman astrologers as to its meaning. They advised him to make the spot the site of his Durbar and this accordingly he did. The place was henceforth known as Jobal or Jubal.

During Karam Chand's reign most of the present State was under the control of petty Chiefs, but their power was broken by his successor Amar Chand. His son, Tarem Chand, succeeded the latter and was in turn succeeded by his son Kirti Chand, who granted lands to his brothers Jala Singh, Ganesha Singh, and Hem Chand for their subsistence in *pargana* Hazar, and these lands their descendants hold to this day.

Rána Bhág Chand.

Kirti Chand's successor, Bhág Chand, made similar grants to his brothers Kishen Singh and Gugga Singh. He greatly extended his domains by conquest, subduing the petty Thákurs of the surrounding country. The Rája of Tehri Garhwál, however, invaded Jubbal and took the Rána prisoner. While in captivity he became the lover of the Rája's daughter, and she became pregnant by him. The girl's mother tried to induce him to marry her secretly, promising to secure his release if he did so. But Bhág Chand refused and ultimately succeeded in escaping to Jubbal. There owing to the hardships undergone in his long confinement, he was not recognised by his subjects until he had displayed his skill in archery at the Bissu fair in Baisákh, and he was then restored to his kingdom.

Sirmúr invasion.

The Ráni of Garhwál, whose daughter had committed suicide when deserted by Bhág Chand, was by birth a princess of Sirmúr, and she called upon the Rája of that State to avenge the shameful treatment of her daughter. Accordingly a Sirmur army invaded Jubbal, but failed to seize Bhág Chand before his death, and

CHAP. I, B. History. Sirmúr invasion.

Náráin Chand his heir also eluded capture. The Rája of Sirmúr held a great *darbar* at Bakhrel, the plateau on the borders of Darkoti, Kotkhái, and Jubbal, which he ordered all his feudatories to attend, threatening to invade the territories of those who disobeyed. At this *darbar* Naráin Chand was arrested and thence sent as a prisoner to Jubbal where he died. Jubbal then became tributary to Sirmúr, but Rúp Chand, son of Naráin Chand, was allowed to succeed. He left the feud with Sirmúr as a legacy to his successors, and his son Tegh Chand made several unsuccessful attacks upon that State. He also waged war with the neighbouring Ránas and Thákurs.

Gur Chand.

His successor Gur Chand, a great builder, founded Deorha, the modern capital of the State, abandoning Jubbal, which fell into ruins, among which only the old temple of Devi still stands.

Hukmi Chand.

During the two ensuing generations the State was managed by its officials, but the succeeding Rája, Hukmi Chand, had a will of his own and raided Bashahr, Garhwál, and Sirmúr. The latter State he invaded in person at the head of a large army, defeating the inferior forces of the Sirmúr Wazír, Sela. He shortly afterwards killed Sela, captured his wife, and retreated with much plunder on the despatch of a large force by the Rája of Sirmur. Sela' wife was bestowed upon one of his officials, and their descendants became Wazírs of the State.

Parshu Chand

Under his brother and successor Parshu Chand, the Wazírs acquired quasi-independent power. They quarrelled with the Rána of Kot Khái, and commenced to fortify Shargal in the Chur *pargana*, but this the Rána was able to prevent, and the fort fell into his possession.[1] Disturbances then broke out all over the State. Punar was invaded by the Rána but its people repulsed him and declared their independence, being promised aid by the Ránas of Kot Khái and Kumharsain, who divided its revenue between them for some time.

Mián Mechru.

On Parshu Chand's death Mián Mechru usurped the powers of the Rána, Puran Chand, the son of Parshu Chand, being a minor, and called to his aid the Sirmúr Rája, while the Wazírs invoked the assistance of Bashahr. Between these forces a sanguinary contest ensued, but Mechru could not feed the Sirmúr troops, and so they withdrew. The Wazírs in consequence established their power, and Mechru died soon afterwards.

Puran Chand.

The Gurkhas then overran the country. Puran Chand, the Rána, on coming of age was not strong enough to oust them. He appointed a new Wazír, Nand Ram of Barár *pargana*, whose influence over him was complete, and anarchy prevailed in the State.

(1) Its ruins are still to be seen and the affair forms the subject of one of the songs of the Simla hills.

CHAP. I, B.
History.

Abdication of Puran Chand.

On the expulsion of the Gurkhas by the British the territory of Jubbal was confirmed to Puran Chand and his heirs by *sanad*, dated 18th November 1815. The Rána, however, proved quite incapable of managing the hereditary Wazírs. The condition of the State became critical, and the British Government interfered. Puran Chand abdicated in favour of the British Government, who appointed a Tahsíldár to administer the State. The Rána was given an annual allowance of Rs. 4,400. Shortly afterwards he repented of his action and asked to be reinstated, protesting that the British administration was corrupt. After lengthy correspondence it was resolved in 1840 to restore the State to the Rána, but he died before effect could be given to the order.

Karam Chand.

His heir, Karam Chand, being a minor, the State continued to be administered by the British Government till 1854, when the Rána was given his full powers. Karam Chand's reign was one of harsh suppression. There is no doubt that the condition of the State required such treatment. All upon whom suspicion of disaffection fell were banished. Nand Ram, Wazír, and his relatives had to fly the State. His family is now scattered throughout the neighbouring States. The hereditary Wazírs soon followed. The *zamíndárs* of Shash Sho *pargana*, instigated by the banished officials, came in a body to Simla to complain. The subsequent investigations only consolidated the Rána's power, who now began to oppress as well as suppress. He levied *begár* out of all reason, and thrice squeezed his subjects for their money, till his action brought him into conflict with the British Government.

He had a passion for collecting gew-gaws, and surrounded himself with a profusion of fine trappings. His daughter's marriage with the Chief of Nadaon was celebrated with lavish pomp. He died in 1877 at Chaupal.

Padam Chand.

Padam Chand succeeded his father, the younger son, Ghambir Chand, getting a *jágír* of Rs. 2,000 per annum. Padam Chand's rule was a contrast to his father's. During his minority affairs lay in the hands of a council, who, on his attaining his majority, were succeeded by Wazír Bhagwán Dás, of the Jhaik family of hereditary Wazírs. The Wazír's rule was unpopular, but the Rána did not interfere, content so long as he could raise money to spend on charity which was his passion. His religious life and lavish almsgiving brought him a widespread fame, but left his State impoverished. His reign is remarkable for the first regular Settlement of the State carried out in a creditable manner by his Wazír. It was of course unpopular, but proved a success. At the same time roads and bridges were constructed, and fine buildings endowed, but at the expenses of the State forests.

Hátkoti dispute.

The dispute over the temple and lands of Hátkoti became acute in 1886, and was not settled till 1899, when the Superintendent declared them to be the joint property of Bashahr, Jubbal, and Ráwin.

CHAP. I. B. History. Ráwin and Dhadi.

In 1896 the small States of Ráwin and Dhadi were declared by Government to be dependent on Jubbal to the extent of presenting a formal *nazar* every year. In other respects their Thákurs were made independent Chiefs. The question regarding their status was a vexed one, and took several years to decide.

Death of Padam Chand.

In 1898 Padam Chand died. His son Gyán Chand was a minor, and Bhagwán Dás continued to rule the State. He was opposed obstinately by the Ráni and Ghambír Chand, who went so far as to attempt the Wazír's life. After enquiries by the Superintendent Ghambír Chand was given permission to retire to his *jágír*, but refused and took refuge in Kapurthala. There he betrothed his daughter to the Tikka of Kapurthala, and was in consequence outcasted by his family.

Gyán Chand.

Rána Gyán Chand and his brothers have studied at the Chiefs' College in Lahore. The Rána, who was formally installed in 1899, was born in 1887. Wazír Bhagwán Dás died in 1902, and Mián Durga Singh, an experienced manager appointed by the British Government, administers the State. The Rána exercises 1st class powers Civil and Criminal and manages the Treasury. He is married to two daughters of the Rája of Kherigarh in Oudh. His sisters are married to the Rája of Keonthal. The State is now in a prosperous condition.

Relations between Jubbal and Sirmúr.

The history of the State as here given is based on information supplied by the Jubbal authorities. According to the Sirmúr account the Chief, who perished in the flood, was Madan Singh, not Ugar Singh, and the descent of the Jubbal Ránas from him is not admitted.

It is clear that Jubbal was a fief of Sirmúr prior to the 13th century. In Sirmúr it is said that Jubbal became independent then, but was subdued by Rája Jagat Parkásh, who reigned 1366 to 1382 A. D. It is also alleged that in Sambat 1888 Rána Puran Chand of Jubbal executed a formal deed admitting the suzerainty of Sirmúr. A copy of such a deed exists at Sirmúr, but its authenticity is of course denied by Jubbal, and appears very doubtful.

Mr. Fraser's account of Jubbal at the time of the Gurkha war.

Mr. Fraser in his "Himálá Mountains" says that previous to the Gurkha war Jubbal was nearly always tributary to one or other of its more powerful neighbours, usually to Sirmúr, but sometimes to Bashahr or Garhwál. Mr. Fraser describes Rána Padam Chand as a thin sickly looking young man. The man of power and influence in the State at that time was the Wazír Dángi, and second to him another *ahlkár* called Premu. Dángi was allowed by the Gurkhas to retain his position and he collected revenue for them. When the British advanced into the hills, they found Dángi the person to treat with, and also discovered that he was extremely slippery. He did not finally declare for

the British until the Gurkha garrison of Chaupál fort capitulated on the 3rd March 1815 to a small force detailed from the army operating in Sirmúr to reconnoitre the upper country. Dángi is described by Mr. Fraser as possessing considerable talents, and a large share of the cunning considered requisite in those days for a successful career in Hill States politics.

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Mr. Fraser's account of Jubbal at the time of the Gurkha war.

After the reduction of Chaupál Dángi joined the Bashahr Wazírs in besieging Raiengarh, and Mr. Fraser met him near that place. He found him a fine large stout man dressed in Hindustáni fashion, and accompanied by a large military attendance, in complete contrast with his master, who had a few ill-dressed attendants as little imposing as himself.

According to Mr. Fraser the people of Jubbal were friendly to the British cause from the very first, and would have given more assistance than they did had Dángi permitted them.

Section C.—Population.

General.

The population of the State in 1901 was 21,172. This is an increase of 2,235 since 1881 but a decrease since the census of 1891 when the population was 21,431.

The present density of population in the State, if the whole area be taken, is 74·3 per square mile.

Tribes and Castes. Kanets.

Kanets form the majority of the population. They are divided into various classes and are all agriculturists.

Brahman.

Another agricultural caste is the Brahman. A large portion of the culturable area of the State is in the possession of its members. Some sects of the Brahmans do not touch the plough themselves. Most Brahmans derive an independent income from their religious functions.

Rájpúts.

The Rájpúts, as elsewhere in the hills, fall into an upper and a lower class. The former do not themselves plough their fields. Their women are *pardah*, and their customs regarding widow remarriage, etc., are strict and orthodox. The latter work in their fields and, broadly speaking, differ little from the better classes of Kanets in their mode of life. They are called *halbáhu* or ploughing Rájpúts. Rájpúts of the first class do not intermarry with the second, and members of the latter are not allowed to touch food prepared for those of the first class. It is said that after two or three generations most higher class Rájpúts deteriorate to second class.

Turís.

Turís are also agriculturists, but their distinctive occupation is music. Thus they are usually to be found at a village, which has a temple, or at the seat of the Chief.

CHAP. I, C. Population. Badhaís.

Badhais are carpenters by caste and usually agriculturists as well by occupation.

Kolis.

The majority of Kolis in the State own land. They are the usual tenants, when such are required, *e.g.*, by a *jágírdár* or a temple. Their service is their only rent. It is the common custom for a Koli to borrow Rs. 40 or Rs. 50 from a land-owner, and serve his creditor in lieu of paying interest. He receives from his creditor food and clothing, and is bound to serve until the debt is discharged. In defaul the must pay damages at the rate of four annas a day. The dates for repayment of such advances are 1st Magh and 1st Sawan.

Rehrs.

Rehrs are the herdsmen and often the cobblers of the village. The Lohárs, Sonárs and Náis require no special mention.

Muhammadans.

There are only a few Muhammadans in the State. These are the descendants of Shaikhs from Rupar and Kharar, who used to visit the State for purposes of trade previous to the Gurkha invasion, and ultimately settled there. They are intelligent and industrious. Isolated as they are from their co-religionists, they have relaxed many of their distinctive rules and they often take part in Hindu religious festivals.

Leading families.

There are no leading families worthy of special note.

Religion. The cult of Sri Gul.

A general description of the religion of the Simla Hills will be found in the District and Bashahr Gazetteers. One of the most interesting of the various cults is that of Sri Gul, whose headquarters temple is on the Chor mountain. This temple and the peak of the Chor have by a recent decision been brought into Sirmúr territory, but they were for a long time considered to belong to Jubbal.

The cult of Sri Gul is pre-eminent in the southern part of Jubbal, where he is usually called Bijat, or Biju, and he is worshipped under this name all over the Simla hills. Bijat is the god of thunderstorms, and the Bissu fair held in the month of Baisákh is in his honour. He also has a female variant called Bijai, who is the patron goddess of parts of Kotkhai and Sirmúr and elsewhere. The following account of the legend of Sri Gul, as current in Jubbal, was contributed to the Indian Antiquary by Mr. H. A. Rose, I.C.S.

STORY OF SRI GUL, DEOTA OF CHURI DHAR IN JUBBAL.

In the Jubbal State, which lies to the north and east of the Chaur Peak, a variant of the Sri Gul legend is current. This variant is of special interest, and it appears worth recording in full :—

In the Dwápar Yuga Krishna manifested himself, and, after killing the *rákshasás*, disappeared. Some of them, however, begged for pardon, and so Krishna forgave them and bade them dwell in the northern hills,

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without molesting god or man. This order they all obeyed, except one who dwelt at Chawkhat, some seven miles north of Chúri Dhár. In the beginning of the present age, the Kali Yuga, he harassed both men and cattle, while another demon, Neshirá, also plundered the subjects of Bhokrú [1] chief of Shádgá, in the State of Sirmúr. The former *asur* also raided the States of Jubbal, Taroch, Balsan, Theog, Ghond, &c. The people of these places invoked divine protection, while Bhokrú himself was compelled to flee to Kasmír and being without heirs, he made over his kingdom to his minister Devi Rám. For twelve years Bhokrú and his queen devoted themselves to religious meditation, and then, directed by a celestial voice, they returned home and performed the *ashwamedha*, or great horse-sacrifice. The voice also promised Bhokrú two sons, who should extirpate the demons, the elder becoming as mighty as Siva, and the younger like Chandeshwar and saving all men from suffering. Ten months after their return, Bhokrú's queen gave birth to a son, who was named Srí Gul. Two years later Chandeshwar [2] was born. When the boys were aged 12 and 9½ respectively, the Rájá resolved to spend the evening of his life in pilgrimage and went to Hardwár. On his way back he fell sick and died, his queen succumbing to her grief, at his loss, three days later. Srí Gul proceeded to Hardwár to perform his father's funeral rites and crossed the Chúri Dhár, the lofty ranges of which made a great impression on his mind, so much so that he resolved to make over his kingdom to his younger brother and take up his abode on the peak. On his return journey he found a man worshipping on the hill, and learnt from him that Siva, whose dwelling it was, had directed him to do so. Hearing this, Srí Gul begged Chuhrú, for this was the name of Siva's devotee, to wait his return, as he too intended to live there. He then went to Shádgá and would have made over his kingdom to Chandeshwar, but for the remonstrances of his minister, who advised him to only give his brother Nahúla village, *i.e.*, only a part of his kingdom and not the whole, because if he did so his subjects would certainly revolt. To this Srí Gul assented, making Deví Rám regent of Shádgá during his own absence.

Srí Gul then set out for Delhi, where he arrived and put up at a Bhábra's shop. The city was then under Muhammadan rule, and once when Srí Gul went to bathe in the Jamná, a butcher passed by driving a cow to slaughter. Srí Gul remonstrated with the man but in vain, and so he cut him in two. The emperor sent to arrest him, but Srí Gul killed all the soldiers sent to take him, and at length the emperor himself went to see a man of such daring. When the emperor saw him he kissed his feet and promised never again to kill a cow in the presence of a Hindu. So Srí Gul forgave him. He was about to return to the shop when he heard from Chuhrú that a demon was about to pollute the Chúr Peak, so that it could not become the abode of a god. Srí Gul thereupon created a horse, named Shánalwí, and, mounted on it, set out for Chúri Chaudharí. In the evening he reached Búria, near Jagadhrí, next day at noon Sirmúr, and in the evening Shádgá, his capital. On the following day he arrived at his destination by way of Bhil-Kharí, where he whetted his sword on a rock which still bears the marks. Thence he rode through Bhairog in Jubbal, and halting at Kálábágh, a place north of Chúri Choti, he took some grain of rice, and, reciting incantations, threw them on the horse's back, thereby turning it into a stone, which to this day stands on the spot. Srí Gul then went out to Chúri Choti and there he heard of the demon's doings. Next morning the demon came with a cow's tail in his hand to pollute the Peak,

(1) The Bhakaru of the Sirmúr version. Shádgá and Sháyá would appear to be one and the same place.

(2) The Chandesar of the Sirmúr variant.

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but Chuhrú saw him and told Srí Gul, who killed him on the spot with a stone. The stone fell in an erect position, so the place is called Aurípotlí [1] to this day. It lies eight miles from the Chúr Peak. After the demon had been killed, the remainder of his army advanced from Chawkhat, to attack Srí Gul, but he destroyed them all. Then he told Chuhrú to choose a place for both of them to live in, and he chose a spot between Chúrí Chotí and Kálábágh. Srí Gul then sent for Déví Rám and his (the minister's) two sons from Shádgá, and divided his kingdom among them, thus :—To Déví Rám he gave, *i.e.*, assigned, the State with the village of Karlí [2] : to the elder son Rabbú he gave Jorná, the *pargana* of Bháhal, Jalkholi in Jubbal State, Balsan, Theog, Ghond and Ratésh States, and *pargana* Pajhota in Sirmúr : and to Chíná, the younger son, he allotted Saráhan, with the following *parganas* : Hámil, Chhatta, Chandlog, Chándná, Satotha, Panotra Néwal, Shák, Chájnú, Bargaon, Sunthá, in Jubbal State, and Taroch, with Ládá and Kángra, in the Sirmúr State, as far as that part of Jaunsár which is now British territory. Déví Rám and his two sons built a temple to Srí Gul between Choti Chúrí and Kálábágh, which is still in existence, and the younger brother also built a *báolí* which held no water until Srí Gul filled it. When the three new rulers had finished building their *ráj-dhánis*, [3] Srí Gul sent for them and bade them govern their territories well, and he made the people swear allegiance to them. On Déví Rám's death, his third son, by his second wife, succeeded to his State. Srí Gul bade the three rulers instal, when he should have disappeared, an image of himself in the temple at each of their capitals, and side by side with them to erect smaller temples to Chuhrú. He also directed that their descendants should take with them his image wherever they went and to whatever State they might found, and there instal it in a temple. With these instructions he dismissed the ministers and their subjects. After a reign of 150 years, Srí Gul disappeared with Chuhrú, who became known as Chuhrú Bir, while Srí Gul was called Srí Gul Dēota.

Two centuries later, when the descendants of Rabbú and Chhíná had greatly multiplied, those of them who held Jorná migrated to Mánal in the Bharmaur *iláqa*, where they built a temple for Srí Gul's image. The Rájá of Sirmúr assigned half the land of the *pargana* for its maintenance. Some of Chhíná's descendants settled in Deoná, a village in Sirmúr, where they, too, built a temple.

According to this quasi-historical legend Srí Gul was a king, who was, we may conjecture, supplanted in his kingdom by his chief minister's family. This minister's sons divided the kingdom into three parts, each of them ruling one part—precisely what happened about a century ago in the State of Bashahr. The old capitals of Jorná [4] Saráhan [5] (in Jubbal State), and Shádgá (apparently in Sirmúr) are, with Deoná, to this day the centres at which the grain collected on behalf of the god is stored. A *path* [6] is collected from every house.

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(1) *Auri* means an erect stone : *potli*, the hide of a cow or buffalo. It is also said that the cow's hide, which the demon had in his hand, as well as the stone which Srí Gul threw at him, are still to be seen on the spot.

(2) Should probably read : 'To Déví Rám he assigned his own State of Shádgá, with the addition of Karlí ; to Rabbú Jorná, as his capital, with Bháhal, etc. ; and to Chhíná, Saráhan as his capital, with, etc.

(3) Royal residence or capital.

(4) The god in Jorná is called Govánú, from *gon*, 'sky,' in the Pahárí dialect. He has one eye turned towards the sky, and hence is so named.

(5) The god in Saráhan is called Bijat.

(6) The *patha* is a basket-like measure made of iron or brass and holding some two sers of grain.

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Every year the descendants of Rabbú and Chhínú who settled in Sirmúr, take the god's image from Sarában or Jorná in Jubbal to their own villages, in which temples have been built to him. Some 50 *kárdárs* (officials) and *begáris* (*corvée* labourers) accompany the god, and each house offers him Re. 1 and a *patha* of grain, but if any one desires to offer a gold coin he must give the *kárdárs*, musicians, and *pujáris* Rs. 6, Rs. 12, or even Rs. 25. Anyone who refuses to make a *dhiankra* or offering will, it is believed, meet with ill-luck.

Like many other gods in the hills, Srí Gul exercises civil and criminal jurisdiction. Anyone doing wrong in his capital has to take the god to Hardwár, or, for a petty offence, pay him a gold coin. Oaths also are taken on the god's image at Sarában and Jorná, in cases in which enquiry has failed to elicit the truth, by parties to cases in the States of Jubbal, Balsan, Taroch, and Sirmúr. The god reserves judgment for three or six months, during which period the party who is in the wrong is punished by some calamity.

On the above described or on a subsequent occasion, when the Chor temple was attacked by demons, Srí Gul or his patron Shiva is supposed to have descended on the intruders in the form of lightning. Hence the name Bijat.

Mahásu.

The principal temple at the capital Deorha is that of Mahásu. The cult of Mahásu is also apparently a derivative of Shivism, the name being probably a corruption of Maha Siva. Mahásu is extensively worshipped in the Pabar valley and in Garhwál.

Hátkoti.

The Hátkoti temples have been described already, and it has been noticed that in 1899 it was decided that the temples and the land attached to them belong jointly to the States of Bashahr, Jubbal, and Ráwin.

Giri Gangá.

Ráná Padam Chand built and endowed three temples at Giri Gangá, a picturesque spot below the Kupar peak, and not far from the source of the Giri, which here runs a tiny brook through a grassy glade in the middle of the forest. The temples stand round a masonry tank, and contain images of Jodhpur marble. One is to Gangá, one to Shiva, and the third to Lakshmi Naráin. A stone's throw above them, and overlooking them from a knoll is an ancient temple of Káli Devi.

Superstitions.

Superstition is as rife in this as in other States. Leprosy is supposed to be caused by the curses of a deceased ancestor, to whom proper burial rites were not accorded. Generally speaking, all diseases are attributed to the wrath of some *deota*, and it is believed that the use of medicine only serves to further infuriate the *deota*. Hence medicines are not in much favour.

Agricultural superstitions.

Ploughing is forbidden on *Sankránt*, *Máwas*, *Janam Ashtami and Shivrátri*. It is a sign of famine if it does not rain on the 4th Chet and 4th Baisákh, if it is not sunny and bright on 2nd and 8th Jeth and 9th Hár, or if it does not rain very heavily on 8th Sáwan and 8th of Bhádon. On these latter days every star, seen in the sky means a loss of a thousand maunds in the next harvest.

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Witches.

Belief in witchcraft is rife. In former days if a woman was adjudged to be a witch (*dákan*) she was banished from the State. Only a Bráhman can tell whether a woman is a *dákan* or not, and he judges by marks on her face. There is, or rather was, another popular way of detecting a *dákan*, by tying up the hands and feet of the suspected woman and throwing her into a pond. If she floated she was proved to be a *dákan*.

Food.

The inhabitants of the higher and colder villages use more meat and spirituous liquor than those of lower altitudes. In summer they live on *sattu* of maize flour, and buttermilk (*chháchh*), and in winter on bread, pulse (*dál*) and meat. Apricot oil, and oil made from the seeds of the *bhekal*, a small bush with black berries, are often used instead of *ghi*. The food of the poorer classes consists of bread made from the flour of *koda*, barley, or *báthu* washed down with buttermilk or eaten with boiled *sarson* leaves, *kachálu*, pumpkins, or potatoes. Sometimes *kangni* and *china* are boiled with buttermilk; often *koda* or *báthu* flour, instead of being baked, is boiled to the consistency of a thin paste, flavoured with salt and then drunk.

Meals.
Famine.

Food is taken usually three times a day, and by some four times a day. In times of famine people fall back upon wild products of the jungle, particularly those of the *khanaur* (horse chesnut) and *ban* (oak) trees. These are dried in the sun, skinned, and ground into flour. The flour is washed thoroughly in running water until water coming from it is no longer coloured. Then it is dried and ground again after which it is ready for use.

Oil-cake made from apricot kernels, *báthu* chaff, roots of various kinds, the dried rind of wild pear and peach, etc., are also eaten in times of scarcity. They are usually prepared by being boiled with a little flour.

Houses in the colder villages are usually of three stories. The first storey is used for the cattle. The second for storing grain, and the third by the family. Lower in the valleys the houses are of one or two stories. The menials have their houses at a short distance from the main *abádi*.

Amusements and festivals.

A local form of revel once popular was the fishing fair. The inhabitants of one *pargana* would invite those of another *pargana*, and the scene would be on the banks of some torrent or stream. Proceedings took the form of a game in which the entertaining community had to throw into the water a substance having a poisonous effect on the fish, while their guests with reciprocated abuse tried to stop them. Ultimately the poison, of which several maunds had been collected beforehand, was all thrown in, and the poisoned fish divided between hosts and guests. A night of merry making and feasting succeeded. The practice has now

been forbidden by the State owing to the useless destruction of fish life, which it involved, and because it also afforded opportunities for an illicit use of the poison meant for the fish. A common form of poison used was the bark of a walnut tree ground fine. CHAP. I, C. Population. Amusements and festivals.

Religious fairs. Fairs are held in honour of all the principal *deotas* in the month of Baisákh. The three most notable are those of Sarában, Kupai in *pargana* Cheta, and Shila Badlaog on the Balsan boundary.

The Bissu fair on the *Sankránt* of Baisákh is as popular and frequented here as in the neighbouring States. A distinctive feature of the fair is the archery game (*thoda ka khel*) which has already been described in the Simla District and Sirmúr State Gazetteers.

The two Naurátras are celebrated with some show of ceremony at Hátkoti, and pilgrims gather for these from far and near.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture, including Irrigation.

CHAP. II,A

Agriculture

According to the revenue returns the total area of the State is 182,124 acres or 284·5 square miles. In the Settlement year 18,044 acres or 10 per cent. of the total area were cultivated, 65,738 acres or 36 per cent. were under forest, and 98,342 acres or 54 per cent. were uncultivated waste land. Out of the latter 25 per cent. was culturable, 20 per cent. was not available for cultivation, and 55 per cent. was *ghásni* (grazing land). Out of the cultivated land, 2,706 acres or 15 per cent. was irrigated by *kuls*, 16,928 acres were cultivated by the owners, while the tenants occupied 1,116 acres. The figures according to present statistics are 15,946 acres and 1,112 acres of the total cultivated area.

Rájpúts had 939 acres, Kanets 12,180 acres and other castes 3,939 acres. The pressure on cultivated land is 1·3 persons per acre.

Soils.

Soil varies according to altitude. Generally speaking, there are three main varieties: *newal*, *majithi*, and *parbat*. *Newal* is that of the warm low-lying villages; *majithi* that of lands higher up the slopes, and *parbat* that of the hill tops.

A field ought to slope upwards from the hillside to its outer edge, to prevent the manure from being washed away. Land lying in a sunny open place beneath gradual slopes is called *parala*, and that shut in and shaded by sheer hillsides is called *shila*. Both words are of common occurrence in the place names of these hills.

Classification of soils.

For assessment purposes soils are classified as *kiár*, *kuláhu*, *bákhal* and *karáli* each species being subdivided into two qualities.

Kiár and *kuláhu* first class is irrigated land which gets plenty of sun and water and is manured every year.

Kiár and *kuláhu* second class gets less water and sun, and little, if any, manure.

The difference between *kiár* and *kuláhu* is that the water for the latter is led some distance from the stream, which supplies it, in a *kul* or channel, the upkeep of which often demands much time and labour, whereas *kiár* land is on the banks of the stream from which it is watered, and the water is only led a short distance.

Bákhal first class is unirrigated land near the village, which is heavily manured and yields two crops annually.

Bákhal second class is less manured, and yields three crops in two years.

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Karáli first class is situated between the forest line and the grazing grounds, and yields one crop a year.

Karáli second class is either land high up on the hills at an altitude of eight or nine thousand feet, or land at a distance from the village and overshadowed by trees. In either case it is cropped once in every two or three years.

Sowing and harvest times.

The sowing time for the Kharif or autumn harvest is from April to August, and for the Rabi from October to December.

The higher up the village the earlier the sowing and the later the harvest. In some villages thespring crop is reaped as late as August and the autumn crop in May.

Ploughing and weeding.

Land is ploughed two or three times and then the clod crusher (*már*) is applied. Every field has little ditches for carrying off surplus water. All crops except wheat and barley are weeded three times. It is a common practice to leave a field fallow for a harvest. A fallow is called *basta*. It does not appear that there is any fixed rotation of fallows.

Manure.

Fields are manured in March and April with the winter accumulation of manure. In the summer loppings of trees, usually blue pine, are spread on the fields as a fertiliser.

Principal crops.

In the high lands the principal Kharif crops are *koda* (eleusyne corocana), *báthu* (amaranth), *china* (panicum miliacum), *phápra* (fagopyrum esculentum), and potatoes, and the principal Rabi crops wheat and barley. In the lower lying villages there is more variety, and in addition to the above, rice, *bharat* (cajanus bicolor), *másh* (phaseolus radiatus), *kangni* (pennisetum Italicum), *kachálu* (edible arum), and maize are grown in the Kharif, and poppy and *masar* (lentils) in the Rabi.

Sugarcane and cotton.

In some of the warmest villages a little sugarcane and cotton is grown in the Kharif, and gram and rapeseed in the Rabi.

Maize.

Maize has only recently been introduced in Jubbal and its cultivation is increasingly popular.

Mixed crops.

Bharat, *másh*, or *kangni* are generally sown in the same field as *koda*, rice, or *báthu* in the proportion of one-tenth of the principal crop. The mixture is called *chíra* or *barra*.

Spices and vegetables.

Spices and vegetables are grown in small quantities.

Decrease of cultivated area.

The cultivated area has decreased since the Settlement of Wazír Bhagwán Dás. This is accounted for by the abandonment of 1,697 acres, which were surrounded by demarcated forests. At the same time 711 acres were newly broken to cultivation elsewhere, the nett result being a decrease of 986 acres.

CHAP. II, B. Rents, Wages and Prices. State loans. There is no particular system of *takkávi* advances. The State lends money for the purchase of cattle at 12 per cent., and new settlers are encouraged by the grant of loans to be repaid in instalments.

Money-lending. Wealthy agriculturists do most of the money-lending in the State. The loan is usually in grain, and the interest twenty-five per cent. of its value yearly. In such loans a full year's interest is charged, if repayment is made after a new year has commenced to run.

Value of land. Land is comparatively valuable in Barár *pargana*, the average sale rate being Rs. 54, and mortgage rate Rs. 49 an acre. The rates in Chaupál are only half of these. Mortgagees are usually agriculturists.

Cattle and sheep. Cattle are of the ordinary hill breed, but are of an excellent stamp. Sheep are clipped twice a year and the two fleeces average three quarters of a seer in weight. Goats are clipped once, and the average fleece weighs half a seer. *Pattu* cloth and *gudmas* or blankets, called here *dhabli*, are made out of sheep's wool. There is, as a rule, ample grazing and fodder for all stock.

Cattle diseases. *Mali* (rinderpest) and *khurpa* (foot and mouth disease) are the most common affections of cattle. But the most fatal is *phutki* which kills the animal within four or five hours. The only two remedies for this disease are said to be (1) branding on the head, breast or thigh, (2) cutting off one ear.

Irrigation. The total irrigated area is 2,706 acres or 15 per cent. of the total cultivated area. Irrigation is by *kuls*, or small channels, which are constructed by the *zamíndárs* themselves. Distribution of water is managed by a *pancháyat* of the *zamíndárs* concerned. The crops usually irrigated are rice, wheat, barley, maize, *koda*, and *báthu*.

Tenancies. Thirty-three per cent. of the cultivated area is held by tenants, of which 6 per cent. is held by occupancy tenants and 27 per cent. by tenants-at-will.

Section B.—Rents, Wages and Prices.

Rent. Rent is generally paid in kind, and the usual rate is half the produce, after deduction of 12 per cent. for the village menial's share. Only the grain is divided, the straw being considered of no account. Five per cent. of the cultivated area is held by tenants paying cash rents. The average rate per *bigha* has been calculated at the Settlement now in process to be Rs. 0-11-8, including *begár* and contributions on the occasions of marriages and death.

CHAP. II, C.

Forests.

Tenants usually render service of some kind in addition to their rent. Occupancy tenants serve their landlords at harvest, and on the occasions of marriages and funerals. Tenants-at-will work for their landlords on various other occasions as well, and sometimes contribute to their marriage and funeral expenses. Some tenancies are held on the condition of service in lieu of rent. In these cases the tenant works for his landlord every day.

Coolies' wages.

A baggage coolie's wage is four annas per stage of ten or twelve miles. Labourers engaged in sawing sleepers in the forests earn from four to twelve annas a day.

Túris.

Túrís or musicians receive from two to four seers of grain from every house at harvest. They also receive extra presents at marriages and funerals.

Machines.

Badháis and Lohárs receive from six to twelve seers at harvest from each of their customers in consideration of their supplying all necessary agricultural implements. Lohárs serve as barbers when required.

Day labourers.

The daily wage paid to a day labourer, usually a Koli, is called *chák*, and consists of as much bread with vegetables, *dál*, or *ghi*, as will make a meal for three men.

Herdsmen.

Rehrs are few in number. They herd their employers' cattle for one lump of bread a day, and are often given possession of a small plot of land from the *shámilát* or from the holding of their employer. They are also the village cobblers, for which service they receive the skins of half the cattle which die in the village.

Náis.

Náis are generally paid for their services when rendered, and receive a fixed fee at marriages and funerals.

Section C.—Forests.

Forests.

Among the Hill States Jubbal holds the premier place both in the extent and value of its forests and the condition of their management. The demarcated forests have a wooded area of 56,730 acres of which 30,750 acres contain deodar, the remainder being stocked with pine, fir, oak and other inferior species. The growth of deodar in this State is excellent, and the forests are the finest in the Division. The working plan was drawn up in the years 1900-02. The annual fellings consist of 2,200 mature deodar trees, and a varying number of blue pine. The trees are felled by the State Forest Department, exported in the form of railway sleepers and other scantlings to the plains, and there sold. The nett revenue obtained by the State amounts to over a lakh of rupees per annum. The forests are in charge of an Extra Assistant Conservator of Forests deputed from the Punjab, who works under the orders of the Divisional Forest Officer.

CHAP. II,G.

Means of Communication.

Section D.—Mines and Mineral Resources.

Mines and minerals.

There are some iron mines in the State, but they are not worked extensively. The ore is crushed and smelted in a receptacle known as a *kundi*. The average earning of a worker is about eight annas a day, but owing to low profits the industry is now all but extinct.

Section E.—Arts and Manufactures.

Manufactures.

The hill shoes (*chingar*) with leather soles and woollen tops made in Jubbal are said to be more durable, if not so neat as those made in Kotkhái. Earthern pitchers and other vessels are made at Shapra in Chaupál tahsil.

Pattu cloth and *gudmas* are also made, but they are much inferior to those of Kulu and Bashahr. The State was once noted for the manufacture of a coarse cotton cloth, called *apkatri*, which was exported, but this industry too has much decayed. Jubbal has some reputation for its wood and stone carving, for pen-cases(*kalamdán*) made of wood, and for its metal work in the shape of trumpets (*narsingha*), drums (*dhol*), *hukkas*, etc.

Section F.—Commerce and Trade.

Commerce and Trade.

From early times Muhammadan merchants of Rúpar and Ráhon took opium and iron from Jubbal in exchange for cloth. After 1815 the inhabitants of this and other States used to trade in opium with Pehowa in Ambala District, but this traffic has now ceased. The present merchants are usually Kángra men. Nowadays there is a brisk export of timber, mostly in the shape of sleepers which are floated down to Jagádhri.

Section G.—Means of Communication.

Communications.

There are no metalled roads in this State. Those passable by horses and mules are :—

(1) The upper Simla-Chakráta road from Sainj in Theog to Chaupál and Peóntra *viâ* Pattarnála in Balsan.

(2) The lower Simla-Chakráta road from Fagu to Chaupál and Peóntra *viâ* Digthali in Keonthal and Saráhan.

(3) The Sainj-Hátkóti road passing through Kotkhái, Darkoti, and the head-quarters of the State.

(4) A cross road from Chaupál to Deorha.

CHAP. II, G.

Means of Communication.

There are stages at regular intervals on all these roads, where coolies are supplied by the mate or *lambardár*, and a *baniá's* shop is attached to each stage. Grass, fuel, eggs, and milk, are provided by the State officials on twenty-four hours' notice.

The only rest-house for Europeans in the State is at Deorha, the capital. It has three good rooms and is well furnished and carefully kept up.

Postal.

There are post offices at Deorha and Chaupál, and a post goes daily between Chaupál and Mashobra, *viâ* Deorha.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III, A.

Administrative Divisions. General.

The State is administered by a Manager, Mián Durga Singh, appointed by the British Government. He has full powers. There is a Naib Tahsíldár at Chaupál with 3rd class powers. The Ráná at present exercises 1st class criminal and civil powers. The rest of the administration is entirely in the hands of the Manager.

Hereditary wazírs and máhtas.

The State is one of those who has borne for long the incubus of hereditary Wazírs. There were formerly four families of hereditary *ahlkárs*. Two of these supplied *máhtas*, and two Wazírs. When the *pargana* of Barár was transferred from Darkoti to Jubbal the Ráná appointed the two men, who had been most influential in the transfer, to be *máhtas*. Later on a wise man from Biláspur rose to authority in the State, was appointed a Wazír and given the village Gudha in *jágír*. His descendants were known as Gudahu. The second wazírship was bestowed on a man of Jhálri whose descendants were spoken of as Jhaik.

The wazírs ousted the *máhtas*, and the State was divided into two *wizárats*, one under each family. For years their mutual jealousy was the cause of anarchy and misrule in Jubbal, the Ráná being little more than a puppet in the hands of first one and then the other wazír, or at best a buffer between their parties. Ráná Karm Chand swept the wazírs and their relatives from the State, as has been already described, and appointed *thánadárs* in their places. Ráná Padam Chand in 1880 appointed Bhagwán Dás of the Jhaik family to be his wazír; he was the last of the Jhaik wazírs, and possibly the most eminent. Dángi, the wazír during the Gurkha war, was also of this family.

Section B.—Civil and Criminal Justice.

Wazír Bhagwán Dás.

Bhagwán Dás divided the whole State into three tahsíls (Barár, Chaupál, and Malat) each under a Naib Tahsíldár having the powers of a 3rd class magistrate. Appeals from these Naib Tahsíldárs were made to Wazír Bhagwán Dás. Wazír Bhagwán Dás remained as Manager of the State after the death of Ráná Padam Chand. He died in 1902, and the British Government deputed Mián Durga Singh as Manager of the State. He did away with the division into tahsíls, the only relic of which is the sub-tahsíl at Chaupál.

CHAP. III, B.

Civil and Criminal Justice.

Ancient administration of justice.

Till comparatively recent years the Criminal and Civil Courts were simply the treasuries of the wazírs and Ráná. The side which paid the largest *nazarána* to the judge was invariably successful. If money lacked, recourse was had to ordeal, of which there were two forms *garm dib* and *thanda dib*. In the former the swearer had to pick out a coin from a pan of boiling oil, and if his hand was burnt he was regarded as a liar and heavily fined. In the *thanda dib* two balls of flour one containing gold and the other silver were put into a jar of water, and a boy was called in and made to give one to each par in the case. The one, who received the silver, was held to be in the right. On the decision of a case the wazír took ten per cent. on the amount decreed for himself, and the Ráná and the members of his family and various other officials all got their *nazarána*, with the result that the decree-holder cleared very little, if anything.

Thál.

The *thál* or *darohi* of the Ráná was the only constitutional support, which his subjects derived from him. If one man wished to prevent another from doing something, he would say, "The *thál* of the Ráná be on you if you do this." The other could not then do the thing without going to the Ráná and getting him to remove the *thál*. The fee for this process was one rupee.

Present arrangements.

There are now three courts in the State. The Ráná is a magistrate and munsif of the 1st class. The Naib Tahsíldár, Chaupál, is a magistrate of the 3rd class and a munsif of the 2nd class. The Manager has full powers, civil and criminal, both original and appellate. Appeals from the other two courts lie to him. Procedure is regulated by the Indian Penal Code and the Criminal and Civil Procedure Codes, but special regulations are in force regarding various moral and religious offences.

Some of these are :—

(1) Abduction of a man's wife without paying him *rit* or other compensation.

(2) Disregard of the religious observances of a god.

(3) Disobedience to the orders of a *pancháyat* duly assembled to decide a matter pertaining to religion.

(4) Refusal by a *zamíndár* of a *jágír* village to pay customary dues at births, marriages, and deaths in his *jágírdár's* family.

(5) Decision or settlement of disputes, which only the Ráná could properly deal with.

(6) Neglect to shave the head on the death of a Chief.

(7) Inciting other persons to neglect the rites due to a god.

CHAP. III, C.

Land Revenue.

(8) Adoption of a son without the permission of the Chief.

(9) Eating or using things, to which a man's caste does not entitle him without the Chief's permission, *e.g.*, the wearing of gold ornaments by a Koli.

(10) Intercourse with a woman of higher or lower caste in contravention of the rules and customs of the brotherhood.

(11) Marriage within a degree prohibited by caste or tribal rules.

(12) False swearing in the name of the Ráná or a *deota*, or wrongful imposition on another of a *thál* or *darohi*.

(13) Introduction of a new custom into the State without the Chief's permission.

(14) A Brahman or *sádhu* who curses a house by sprinkling his own blood on it in anger, is punishable.

(15) Offences of all kinds occurring within the palace walls are enquired into secretly by the Ráná himself and punished by him as he pleases.

Section C.—Land Revenue.

Sub-divisions.

There are twenty-one *parganas* in the State and 175 *chaks* or *tikas*. Each *pargana* was taken as a *mahál* in the recent Settlement, and has a separate record of rights. The *parganas* are Barár, Dhár, Barhál, and Panchgáon in the northern portion of the State, and Bamta, Shantha, Tiari, Chanju, Jakháuli, Bahál, Bargáon, Hamál, Chetá, Jabli, Chandná, Satohtá, Peóntra, Jandlóg, Shák, Khund Newál and Ghara Newál in the southern. There are seven *zaildárs* and 152 *lambardárs*.

Tenure of land.

The tenure of land is direct of the Ráná, who is in theory the sole owner of all land in the State. The permanent occupants are treated as owners, and have power to mortgage or sell their holdings. But the gift of his land by a landholder, or the adoption by him of a son, are only valid with consent of the supreme authority of the State. A widow has life-interest in her deceased husband's holding, which she loses on remarriage, but she may not alienate it in any way.

Former measurements.

Before the Settlement of Wazír Bhagwán Dás, land was measured by the old capacity standard of *pathas* and *júns*. The local *patha* held about a seer and a half. Four *pathas* went to the *ára*, and the land in which an *ára* of seed could be sown was called a *bigha*, and that in which four *áras* were sown was known as a *jún*.

CHAP. III, C.

Land Revenue.

The method of assessment was as follows :—

Old method of assessment.

An *ahlkár* or official, accompanied by the *lambardár* and one or two men of position, went to the village and entered against each holding the quantity of seed required to sow it. The revenue rates per *patha* or *jún* were then applied, and collection made accordingly. Such rates were more or less fixed, but could be modified with reference to the quality of the land and the capacity of the holding. Half the revenue was collected in grain and the other half in some equivalent, such as tobacco, oil, *ghi*, wool, or in cash. There were two instalments and the wazír was responsible for the collections.

Income from land revenue.

Prior to 1832, during the reign of Ráná Puran Chand, the land revenue of the State amounted to Rs. 9,952 in cash and kind, over and above *begár*, marriage and death contributions, and special levies to meet unforeseen financial necessities. On the abdication of Puran Chand in 1832, a summary Settlement was made by Molak Rám, the Manager appointed by the British Government, and the land revenue fixed at Rs. 13,137 in cash plus *begár* and contributions as before. In 1855 Ráná Karam Chand enhanced the demand to Rs. 23,539, and increased the burden of *begár*, etc. In 1886 Ráná Padam Chand abolished *begár* and settled the land revenue at Rs. 35,439, inclusive of all cesses. This was raised in 1893 to Rs. 35,626, in the first regular Settlement by Wazír Bhagwán Dás. Actual collections, however, never exceeded Rs. 33,527.

Revised Settlement.

A revised Settlement was completed in 1907 by Mián Durga Singh, Government Manager, and the revenue fixed at Rs. 28,661 plus Rs. 7,167 cesses, total Rs. 35,828.

Soil rates.

Mián Durga Singh's soil rates are as follows :—

Kiár,	1st Class	13	annas per *bigha* of 900 square yards.
"	2nd class	12	Do.
Kuláhu,	1st class	10	Do.
"	2nd class	8	Do.
Bákhal	1st class	7	Do.
"	2nd "	6	Do.
Karáli,	1st "	5	Do.
"	2nd "	4	Do.
Bangar	... ...	2	Do.
Ujári	... ...	1	Do.

Average incidence.

The average all-round incidence per cultivated *bigha* is Re. 0-6-4.

CHAP. III, C.

Land Revenue.

Cesses.

Cesses are imposed at 25 per cent. on the revenue. This is divided up as follows:—

Lambardár	5 per cent.
Zaildár	1 "
Chaukidár	½ "
Hospital	1½ "
School	2 "
Forest watchman	2 "
Revenue establishment, etc.	13 "

Assignments and jágírs.

From the gross total of *khálsa* revenue, Rs. 2,072 are assigned, and thus the nett amount is reduced to Rs. 26,589. The following table shows the details of such assignments:—

Description of holder.	Number of holders.	Land held revenue-free in bighas. Cultivated.	Uncultivated.	Total.	Revenue of such land.	Cash paid from *khálsa* revenue.	Total.
					Rs.	Rs.	Rs.
Ráná's relations	6	910	477	1,387	188	88	276
Muáfis for loyal service	5	62	69	131	15	137	152
Muáfis to wazírs	14	1,676	5,042	6,718	564	...	564
Muáfis to temples	28	...	...	...	...	942	942
Muáfis for service	8	...	...	...	...	52	52
Charity	13	...	...	...	...	86	86
Total	74	2,648	5,588	8,236	767	1,305	2,072

Begár and customary dues.

Ordinary *begár* was abolished by the late Ráná Padam Chand, and *begár* is only exacted on rare and special occasions. But the following customary dues and impositions are still maintained, and have been formally sanctioned in the recent Settlement:—

(1) On the marriage of the heir-apparent, Rs. 3 per holding.

(2) On the marriage of one of the Ráná's daughters Rs. 3 from every house.

(3) On the accession of a Ráná or the birth of an heir, Re. 1 from every house.

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Land Revenue.

(4) At the *zanárbandi* or investiture with the sacred thread, and at the first hair-cutting ceremony of the heir-apparent, from four annas to one rupee per house according to means.

(5) At the death of the Ráná, from four annas to one rupee per house.

(6) All land-owners are responsible for the cost of the upkeep of roads and bridges within their village.

Nazarána.

Right of ownership in unclaimed cultivated lands or in uncultivated waste, which it is desired to break to cultivation, can be obtained by payment of *nazarána*. A similar payment of *nazarána* will entitle a man to a ten years undisturbed tenancy of State domain lands. These rights cannot be claimed, and acceptance of the *nazarána* depends upon the will of the State authority. Formerly the man who offered the highest *nazarána* got the land, but this practice was found to result in land becoming concentrated in the hands of the wealthy, and in the late Settlement fixed rates of *nazarána* were laid down according to the soil classification of the land. These rates vary in the case of unclaimed lands from rupees four for *kiár awal* to eight annas for *ujári* per *bigha*. For domain lands from three rupees to six annas, and for uncultivated waste from two rupees to four annas.

Other taxes.

Ground and profession taxes are as follows :—

		Rs.	a.	p.
		Per annum.		
Water-mills ...	... ...	2	0	0
Oil presses (*kothu*) ...	... ...	0	8	0
Oil presses (ordinary)	... ...	4	0	0
Turi *birtwála* ...	... ...	1	0	0
Blacksmith, 1st class	... ...	1	8	0
Do. 2nd ,,	... ...	0	12	0
Tailor, 1st ,,	... ...	2	0	0
Do. 2nd ,,	... ...	1	0	0
Shoemaker, 1st ,,	... ...	2	0	0
Do. 2nd ,,	... ...	1	0	0
Weaver, 1st ,,	... ...	1	0	0
Do. 2nd ,,	... ...	0	8	0
Carpenter, 1st ,,	... ...	2	0	0
Do. 2nd ,,	... ...	1	0	0
Goldsmith 1st ,,	... ...	3	0	0
Do. 2nd ,,	... ...	1	8	0

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The remaining sources of income are :—

Police and Jail.

Grazing fees. A grazing tax of Re. 1 per buffalo and four annas per cow or bullock levied on the Gujars who visit the hills in the summer. This formerly yielded an income of Rs. 400 annually, but the amount has now shrunk considerably as the Forest Department has limited the number of animals allowed to graze.

Arat. A tax called *árat*, corresponding to octroi, is charged at Deorha on all imports at Re. 1-9-0 per cent. of their value. This only produces Rs. 125 a year.

Section D.—Miscellaneous Revenue.

Excise. Excise brings in Rs. 500 a year. There are two distilleries, one at Deorha and one at Chaupál. Liquor is distilled from *gur* or grain and sold in bottles at Re. 1 or 8 annas per bottle according to strength. Manufacture of intoxicating liquor is forbidden elsewhere, except in the *parganas* of Cheta, Satohta, Chanju, Jandlog, Peóntra, and Newál where drinking is almost a religious rite and the people all make their own liquor free from all restrictions or imposition of duty. The liquor is made with *khim* according to the processes described in the Sirmúr Gazetteer.

Opium and drugs. The licenses of shops for sale of opium and intoxicating drugs yield about Rs. 900 a year.

Stamps. Locally made stamps, court-fee and non-judicial, are sold and bring in about Rs. 1,200 annually.

Total Revenues. The total annual income amounts to about Rs. 1,50,000, of which over a lakh is provided by the forests.

Section H.—Police and Jail.

Police. There are police stations at Deorha and Chaupál. The force at the former is a Deputy Inspector, a sergeant, and eleven constables, and at the latter a Deputy Inspector, a sergeant, and three constables. The Manager has a personal guard of two sergeants and twelve constables of the Punjab Police.

Jail. There is a jail at Deorha containing, as a rule, some eight or ten prisoners, who are employed on building and digging work, whenever possible.

CHAP. III, J.

Section I.—Education and Literacy.

Medical. Education.

A very fine school building has lately been erected at Deorha with teachers' quarters and boarding-house, and it is hoped that this may prove a success when opened. There is a small Hindi School at Chaupál, which does not flourish. Low caste boys are not admitted and the scholars are mostly Bráhmans.

Section J.—Medical.

Medical.

A large and commodious dispensary, with accommodation for in-patients, has also been built recently at Deorha. It has been well equipped and is freely resorted to by the people. A Hospital Assistant is in charge.

JUBBAL TRIBUTARIES.

RAWIN STATE.

General. Ráwin lies to the east of the northern part of Jubbal State. It consists of two portions. The northernmost comprises the *parganas* of Shalgáwan with six villages, and Ratáhar with four. The other is an isolated village called Sálna, with some forest attached. Sálna is bounded on the north and west by Dhádi, on the south by Tarhoch and the Jaunsar Bawa *pargana* of the Dehra Dun district, and on the east by a strip of Tehri Garhwál territory on the right bank of the Pabar. The Shalgáwan and Ratáhar *parganas* lie east and west of a stream called the Anti Gádh, and are bounded on the north by the Shilanti *khad* and Pabar river, with the Ráwin *parganas* of Keonthal beyond, on the east by the isolated village of Sansog belonging to the Dehra Dun district, on the south by Tarhoch, and on the west by Jubbal. Most of the State is covered by fine forests, which are leased to the Forest Department of the United Provinces at an annual rent of Rs. 2,205.

The present Chief is Thákur Kidár Singh. His family is said to be of common origin with those of Jubbal and Sairi, and the connected legend will be found in the Gazetteer of Jubbal State.

History. The State of Ráwin once embraced a considerable tract of country on the banks of the Pabar and the Tons. It was originally a fief of Garhwál, but some years previous to the Gurkha invasion the easternmost portion, trans-Pabar, was overrun by the Bashahris, who seized the fort of Raiengarh. The Ráwin Chief of the time, Rána Himmat Singh, appears to have been helped by Jubbal to retain his hold on the cis-Pabar portion of the State. He died before the advent of the Gurkhas. The Gurkhas took possession of the country, and occupied Raiengarh fort. They created Runa, a brother of Himmat Singh, Rána, and placed him in charge of the whole State subordinate to themselves. Uchba, a son of Himmat Singh, is said to have accompanied the Gurkha General, Amar Singh, to Kángra, where he died. In 1815 the Gurkhas were expelled, and the whole of the hill country was at the disposal of the British. A portion of the State on the east of the Pabár was handed over to Garhwál, and is now known as Garhwál Ráwin. There remained (1) the Saráchli *pargana* on the east of the Pabár, containing the Raiengarh fort; (2) the villages of Batár and Katásu, west of the Pabár and north of the Shilanti *khad*; (3) the area of the present Thákurái. Saráchli, Batár, and Katásu were retained as British territory, and were subsequently in 1830 transferred to Keonthal in exchange for Simla. The remainder was restored to Runa by a "*hukmnama*" dated 16th March 1816, and signed by Lieutenant Ross, Assistant Agent to the Governor-General. This recites the fact that Jubbal had succoured Runa in the days of the Bashahr invasion, grants Runa three villages on this side of the Pabár with five or seven large and small villages attached thereto, and enjoins him to remain subject to Jubbal.

Thákur Bairági.

In 1823 Bairági, who claimed to be a legitimate son of Rána Himmat Singh, disputed Runa's right to be the latter's successor. An enquiry was made by Captain Gerard, the Political Agent, and he gave a decree in Bairági's favour. Bairági became Thákur, and, Runa having in the meantime died, his sons were granted certain villages as maintenance. Their descendants are now *jágírdárs* of the village of Nandpur.

Status of Ráwin fixed by Government.

Thereafter it remained doubtful for many years whether the Thákurs of Ráwin were independent chiefs, or mere *jágírdárs* of British territory. In 1844 Mr. Erskine, Superintendent Hill States, had a summary Settlement made of the tract. In 1879 the Ráwin forests were leased to the British Government in the name of Dhián Singh, "*jágírdár* of Ráwin," the son of Bairági, and the rent was made payable to him. Colonel Wace did not include Ráwin in the Simla District Settlement of 1884. On the other hand most Deputy Commissioners of Simla seem to have considered that Ráwin was British territory, and the chiefs were usually alluded to as *jágírdárs* in official records. In 1891 an elaborate enquiry into the status of Ráwin and Dhádi was made by Mr. W. Coldstream, Superintendent Hill States, at the instance of Government. The question proved to be an intricate one. The Thákur or *Jágírdár* of Ráwin, Hari Chand, son of Dhián Singh, claimed to be an independent Chief, and, if feudatory to any one, to Garhwál. Jubbal and Keonthal entered claims of superiority over Ráwin and Dhádi, which both Thákurs stoutly resisted. Eventually, in 1896, the Government of India ruled that Ráwin and Dhádi were foreign, and not British, territory, and that they were independent of one another. It was directed that they were to be styled Thákurs and enrolled among the Simla Hill Chiefs, and that they were to recognise the formal superiority of Jubbal. Thákur Hari Chand resented the latter portion of the decision and appealed against it unsuccessfully to the Queen Empress.

In recognition of his suzerainty the Rána of Jubbal receives a musk pod annually from the Thákur of Ráwin, but this is the extent of his practical concern with that State.

Regular Settlement.

In 1907, owing to disagreements between the Thákur and his subjects, it was thought advisable to make a regular Settlement of land revenue. This was carried out by Mián Basant Singh, a relative of the Rája of Bághal.

Population.

The population was 823 in 1901, and was found at the Settlement to have fallen to 752. On this figure the percentages of the various tribes were, Kanets 51, Rájputs 10·6, Brahmans 8, and other castes (chiefly Kolis and Turis) 30·4. The Kanets are all Chauháns. The Rájputs are relatives of the Thákur and belong to the Ratán Bharaddwáj *got*. The Brahmans are of the Bharaddwáj *got*.

Cultivation.

The cultivated area is 736 acres only, a very small proportion of the total area. Of these 66 acres are irrigated from streams. The soil is not naturally fertile.

The lower castes do not hold land as owners. Kanets own 38·4 per cent. of the cultivation, Rájputs (including the Thákur) 41·4, Brahmans 2·4., and the remaining 7·6 is *shámilát deh* (village common land). The average extent of holdings other than those of the State and *jágírdárs* is one acre. Landholders.

Tenants cultivate 12·3 per cent. and owners the rest. Fully half the tenancies pay no rent, service being rendered to the landlords instead. Kind rents are not in vogue, and there are no fixed rates for cash rents. Rents.

Sales and mortgages were ascertained at Settlement to amount to 4·7 and 3·08 per cent. of the cultivated area. The average price per *bigha* of 900 square yards was Rs. 2-12-3 for sales, and Rs. 3-13-6 for mortgages. There is little demand for land, or, more probably, no money in the State to acquire it. Transfers.

Cattle are not numerous for a hill country, where the prices of all classes of stock are low. The Thákur and the *jágírdárs* have a few buffaloes, but the common people have none. Cattle.

The general circumstances of the people are poor. At certain times of the year a man can earn from eight to twelve annas a day in the forests, but the Ráwin *zamíndárs* are either too unenterprising or too overburdened with *begár* to undertake much of this work, and the Forest Department and contractors usually import labourers from Garhwál. Matters are, however, likely to improve now that the Settlement has defined and systematised all rights and liabilities of the State subjects. General condition of the people.

The Hátkoti-Chakráta road skirts the eastern edge of the State, but does not benefit it. Rájpur, the Thákur's head-quarters, is connected with Deohra in Jubbal and Hátkoti by tracks which are only feasible for a clever hill pony. The Forest Department has cut some good paths through the forests, but these are not much help to dwellers in the villages. Roads and communication.

There is a forest rest-house called Chāchpur Forest Bungalow, near the Sansog border.

The nearest post office is at Deohra, ten miles from the head-quarters of the State.

The administration of the State consists of little more than the collection of revenue. At the present moment most of the practical control is in hands of the Thákur's *munshi* and a *lambardár* who acts as Wazír. The three *parganas* have one *lambardár* each. Administration.

At Mr. Erskine's Summary Settlement of 1844 a cash revenue at an all-round rate of Rs. 2 per *pakka* maund of seed was imposed. In 1886 the Thákur restored the ancient system of realisation partly in cash and partly in kind. According to this the annual collections amounted to about Rs. 368 in cash, and Rs. 125 in kind, exclusive of *jágírs* and State lands. At the recent Settlement the *jama* proposed was Rs. 1,297-5, including cesses at 25 per cent. Land revenue

Rs. 567-8 of this amount represent the revenue on State and *jágír* lands, leaving a balance of Rs. 729-13 as *khálsa*. This has been reduced by 12½ per cent. owing to the continuance of *begár*, which the Settlement Officer wished to abolish, leaving Rs. 637-9, or an increase of about Rs. 144. The Jubbal Settlement classification of soils was adopted, and rates imposed, running from fourteen annas to one anna six pies per *bigha*.

Assignments. Assignments of land revenue are practically confined to *jágírs* of relatives of the Thákur. About Rs. 5 of the revenue are *muáfi* to temples, and this is all. The *jágírdárs* are (1) Bhim Singh, uncle of the Thákur; (2) the descendants of the brothers of Rána Himmat Singh, Mádho and Runa. All these live in Nandpur and Badiar villages, and have *jágírs* in those villages and in Malog. The descendants of Mádho and Runa received their *jágírs* direct from the British Government. They claim to be independent of the Thákur, but since the status of the latter was defined it has been ruled that they are ordinary *jágírdárs* of the State. Their rights and liabilities as such have not yet been specifically declared, but this will no doubt be done before the Settlement is completed. The assigned revenue of all *jágírs* is Rs. 300.

Begár. *Athwára begár* was previously levied to the extent required, and every landholder was liable to furnish labour whenever he was called upon. A unit has now been introduced of one month's *begár* in the year for every payer of revenue. As an equivalent, a reduction of 12½ per cent. has been made in the new revenue demand. Failure to furnish *begár* incurs a fine of Rs. 7 for the month.

Miscellaneous revenue. *Nazarána* is payable on the land, to which a collateral succeeds on the death of the proprietor without a direct heir, unless such collateral lived jointly with the deceased. The rates are from Rs. 5 to Rs. 2 a *bigha*. For breaking up waste to cultivation a *zamíndár* pays *nazarána* at rates varying from Rs. 4-2 to 4 annas a *bigha*. Each payer of revenue contributes Re. 1 for a funeral in the Thákur's family, and on the occasions of other ceremonies a sum proportionate to his means, not exceeding Rs. 3 in the case of weddings and Re. 1 in other cases. Taxes on craftsmen, water mills, and oil-presses have been imposed at the present Settlement in accordance with the rates prevailing in other States. Wholesale purchasers of opium are charged a license fee of Rs. 5 a year. An excise duty of one anna a bottle is levied on liquor brought into, or manufactured in, the State. This yields about Rs. 20 annually. No stamps are used, but court fees are imposed at Rs. 7-8 per cent. on the value of civil suits and 8 annas on criminal complaints, and these bring in some Rs. 30 in the year.

This exhausts the sources of miscellaneous revenue, which does not amount to more than Rs. 150 in the year. The total revenue is thus about Rs. 3,000, of which Rs. 2,250 are rent for the forests.

DHADI STATE.

Dhádi consists of three or four villages, and about 1,600 acres of valuable forests. It is bounded on the north by the Dehra Dun village of Batár, on the west by Sansog village and Cháchpur forest of the same district, on the south by Sálna village of Ráwin, and on the east by the Pabar river and the Raiengarh *pargana* of Keonthal. The Chief is Dharm Singh, who has the style of Thákur. General.

Very little is known of the origin of the State. The ruling family is a branch of that of Tarhoch, and it is surmised that the Dhádi villages may once have been part of Tarhoch State. At the time of the Gurkha War we find no mention of Dhádi, and it was in all probability subordinate to the original State of Ráwin. After the establishment of British rule in these hills the District Officers of Simla seem to have looked upon Ráwin and Dhádi as British territory held by hereditary *jágírdárs*. Dhádi was included in the Settlement of Ráwin made in 1844, by an *amin*, Kum Das, under the orders of Mr. Erskine, Superintendent, Hill States, and in the memorandum attached it is noted that the Mián of Dhádi was subordinate to the Thákur of Ráwin. Lord William Hay in 1853 evidently thought that this was the proper position of Dhádi. In 1866 a dispute as to forest between Ráwin and Dhádi was settled by Colonel Lawrence as though the contending parties were on equal terms. Thákur Dhián Singh of Ráwin, however, always maintained that he was the superior of Dhádi in his written representations about this and subsequent boundary questions. Mr. Macnabb in 1873 considered that the Mián of Dhádi was a British *jágírdár* and not subordinate to any one. In 1891, when Mr. Coldstream held his enquiry into the status of Ráwin and Dhádi, the former preferred no claim to superiority over Dhádi, and Government's final decision was that the two States were independent of one another, and nominally feudatory to Jubbal. A formal *nazar* is due yearly from Dhádi to Jubbal as acknowledgment of this relationship, but owing to the smallness of the State actual payment is excused. History.

The annual income of the State is Rs. 1,200 from all sources. Of this amount Rs. 900 are rent for the forests, which were leased in 1879 to the Forest Department of the United Provinces, and are now included in the Jaunsar Division of the Dehra Dun district. Land revenue is assessed at the rate of one anna per *patha* for first quality land and six pies per *patha* for second. It is collected by the *lambardárs*, of whom there are two. Fines are the only other source of income. Revenue.

A little opium is grown in the State, but it is not taxed. The people are free to distil liquor as they please. No stamps are used, no records are kept, and there are no police.

The east of the State is skirted by the Hátkoti-Chakráta road, which runs along the banks of the Pabar. Other communications are mere tracks from village to village. Roads

9.—KUMHARSAIN STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

Kumhársain is a State of approximately 90 square miles in area. It lies between the Sutlej and the Giri, and is bounded on the north by the Sutlej, on the south by the States of Ghúnd and Balsan and the British sub-tahsil of Kotkhái; on the east by the Bashahr and Khancti States and British Kotgarh; and on the west by the States of Sángri, Bhajji, and Keonthal. An isolated *pargana* named Jáo containing one village lies to the east of the State, surrounded by Kotkhái, Khaneti, and Bashahr territory. CHAP. I, A. General.

The State has an annual revenue of about Rs. 25,000 and pays Rs. 2,071 tribute.

Section B.—History.

The founder of the ruling family, Kirat Singh, came from Gya about 1000 A. D., and acquired possession of the State probably by conquest. The present Chief is described as the fifty-sixth ruler from Kirat Singh. Origin of the ruling family.

The original ruler of the State is said to have been the *deota* Kot Ishwar Mahádeo. The story of his becoming so is as follows:— Kot Ishwar Mahádeo.

A cowherd woman (*gowálin*) was one day grazing her cattle at a place called Samali, when a snake came out of a tree and drank the milk of her cows. She returned and told the story to her husband, who naturally had wanted to know what had become of the milk. The whole populace of the village then went to the tree, and prayed the snake to appear, if it was a god, and if not to go away and leave them in peace. The snake promptly turned into the form of Mahádeo, and settled in the arms of a Brahman, who took the deity home and worshipped him for some days in his own house. The deity then signified his wish to have a temple built for his residence in the place where locusts appeared. Kothi Mandholi, the present site of the Kot Ishwar Mahádeo temple, was found to answer this description, and the temple was accordingly built by Sunu, a powerful *mawai* of the locality. After this the *deota* ruled the country until the arrival of Kirat Singh.

There are two or three accounts of this event. All agree that Kirat Singh came from Hindustan, driven to the hills by fear of Mahmud Ghazni. Some say that he was one of four brothers, who came to Karángla in Bashahr. Others that he came straight to Kumhársain, unaccompanied by any one. Others that he was accompanied by his brother Pahár Singh. According to the latter Kirat Singh.

CHAP. I, B. History. Kirat Singh

account he and Pahár Singh acquired the Kumhársain, Kotgarh, and Khaneti country by conquest from Bhambu Rai, Rakasha, of Delath. But the usual version is that the *deota* was still sovereign, when Kirat Singh arrived, and the installation of the latter is described in the following picturesque tale.

Origin of the name Kumhársain.

Kirat Singh came to the site of the present headquarters of the State carrying in his arms an image of Lakhsmi Narain, and followed by a pet cat. Here he found eighteen potters (*kumhárs*) plying their wheels. Presently a rat sprung out from under one of the wheels, and killed the cat. Kirat Singh was overcome with grief, and went to complain to Kot Ishwar Mahádeo. He said that now that he had lost his cat, he had no desire to go anywhere else, and asked the god to give him a place to live in. Asked who he was, he replied, a Shám Bansi Rájput. The god enquired where he would like to live, and he chose the place where the potters were working. On this the god ordered the potters to remove themselves elsewhere. They refused, and were promptly destroyed for their contumacy, all except one pregnant woman, who fled in good time to Bharára close by, where her descendants still reside. Kirat Singh then settled in the place, which was named Kumhársain after the ill-fated potters, and the god subsequently made him Rája.

Pahár Singh and Kartár Singh.

Kirat Singh had two sons, Pahár Singh and Kartár Singh, and when they had grown up, he went away on a pilgrimage leaving his State in their hands. No sooner had their father departed than they proposed to divide the State into two parts. But they were unable to agree upon the method of so doing and took this fact very much to heart. One day as they were walking out together a *gowálin*, seeing their evident distress, asked what was the matter. They replied that they could not settle the partition of the State, on which she made the oracular pronouncement.

Jis Kepu us Kanáhar,
Jis Kekhar us Daláhar,

and this the brothers adopted as the solution of their difficulty. As a result Kartár Singh obtained the present State of Kumhársain, and Pahár Singh the Khaneti State and what is now British Kotgarh. Kepu and Kekhar are two adjoining villages on the banks of the Sutlej, separated by a stream, Kepu being in Kotgarh and Kekhar in Kumhársain. Kanáhar and Daláhar are two similarly situated villages close to Narkanda below Hattu hill, the former in Khaneti and the latter in Kumhársain, and separated by the same stream close to its source. Thus the *gowálin's* utterance was merely a suggestion (which any one who knows the locality would consider fairly obvious) that this stream should be the boundary. The stream is called at its source the Khaneti *khad*, lower down, where the Kotgarh-Kumhársain road crosses it, the Sowár *khad*, lower still the Mánau *khad*, and where it joins the Sutlej the Kekhar *khad*.

CHAP. I, B. History.

According to the alternative version, *i.e.*, that Kirat Singh and Pahár Singh were brothers and took the country by force of arms, a partition under exactly the same circumstances was made between them, Kirat Singh getting Kumhársain and Pahár Singh Kotgarh and Khaneti.

The above traditions have probably little historical value, but the real rights of sovereignty in the State are to this day believed to belong to the *deota* Kot Ishwar Mahádeo, and every ruler is considered to be installed by him.

Ajmir Singh.

Ajmir Singh, the 49th chief from Pritam Singh, is reputed to have been a great warrior. He attacked and captured the Sángri fort of Shari. Sángri was at that time part of the Kulu *ráj*, and Rája Mán Singh of Kulu proceeded to retaliate on Ajmir Singh, but with disastrous results to himself. He was defeated first at Karángla and then at Nági, and forced to retreat beyond the Sutlej. During the retreat he rested at a place called Ursu, where he sat smoking his pipe in his palanquin. Close by some men were standing, one of whom, a Dumna by caste, said that he would put a bullet through the Rájput's pipe bowl. The others laughed and dared him to do it. He fired and hit the Rája in the chest and killed him. Ajmir Singh gave him no thanks for the deed, but on the contrary cut off his hands and feet.

The Gurkha invasion.

At the time of the Gurkha invasion Kumhársain was a tributary to Bashahr and was itself the feudal superior of the *thakurais* of Balsan, Bharauli, and Madhán, which Rána Rám Singh, grandson of Ajmir Singh, had wrested from Keonthal.

The Gurkhas expelled Rána Kehr Singh, the grandson of Rám Singh, occupied his territory with 12,000 troops, and proceeded to apportion it amongst themselves. Rána Kehr Singh was forced to take refuge in Kulu. After the expulsion of the Gurkhas his State was restored to him by General Ochterlony, minus his rights of superiority over Balsan, Bharauli, and Madhán. But he was at the same time made independent of Bashahr.

Lapse of the State.

Rána Kehr Singh died without direct heirs in 1839, and the State lapsed to Government. But in consequence of Rána Kehr Singh's attachment to British interests during the Gurkha War, his title was revived, and the State handed over to a distant collateral Pritam Singh, grandfather of the present chief.

Pritam Singh.

Pritam Singh behaved loyally in the first Sikh War. He crossed the Sutlej with three hundred matchlock men, and successfully besieged the Sikh garrison of Srigarh, a fort in Kulu.

Bhawáni Singh and Hira Singh.

Rána Pritam Singh was succeeded by his son Bhawáni Singh in 1858, who was in his turn succeeded by his own son Hira Singh in 1874. Hira Singh is an imbecile, and has never been capable of governing. The State was managed by a council of regency from 1874 to 1896, when a Government manager was put in as wazír.

CHAP. I, C. Population.

The council continued to exist as an advisory body until 1904, when it was finally abolished.

Present control.

The complete control of the State is now in the hands of the Manager, the present incumbent of the post being Sukhchain Singh, a Naib Tahsildar candidate.

Tikka Bedár Singh.

The Rána has a son, Bedár Singh, born in 1895, who is at present being educated at the Aitchison College.

Section C.—Population.

Divisions of the State.

The State falls naturally into two divisions, with the watershed on which Narkanda stands the dividing line. The country on the Giri side is called Suráj, and that on the Sutlej side Sadhoch. The inhabitants of the two tracts differ somewhat in customs and characteristics.

Tribes and castes.

The majority of the inhabitants in the State are Kanets, fully two-thirds of the population belonging to this tribe. The residue is made up of Brahmans, Rájputs, Kolis, Badháis, Kumhárs, and other menials.

Kanets.

Kanets are popularly believed to be deteriorates from other castes. It is said that the ancestor of the Kanets once broke his *janeo* or sacred thread, while up a tree. According to the strict rules he could neither move nor speak under such circumstances. He refrained from doing so for three days, but then he got tired and came down. After that he could never wear the sacred thread again.

Sub-divisions.

The Kumhársain Kanets are classified in the Settlement Report as (1) real Kanets, (2) Ráhus, the former being by far the most numerous. The two classes do not intermarry.

Occupations.

Forty-five per cent. of the cultivated area is held by Kanets. They are hardworking and good agriculturists. Yet all the field work, except the actual ploughing, is done by their women, the men occupying themselves in various other ways. Some are on duty as *begárís*, some take their cattle and sheep long distances to pasture; others do a little mild trading by fetching salt from the mines in Mandi, or wool from Rámpur in Bashahr. Those belonging to Tákrin *pargana* are often in State employ.

Rájputs.

Rájputs are generally relations of the Rána, holding *jágírs*. Some families, originally Rájput, are now-a-days counted as Kanet, and concrete examples of the transition process in the other families are quoted.

CHAP. I.

Population.

Brahmans.

Brahmans often hold their land free of revenue. They dislike hard menial work, and as they derive a certain income from their priestly functions, they have no special need to undertake such. But they too are in many cases hardly distinguishable from Kanets, and several families living in *parganas* Upardes and Chhebis are only Brahmans in name. They know nothing of their religion, and in their customs are far more lax than the Kanets. They call themselves Bháraddwáj if asked what their *got* is, but they will take food from the hands of Kanet. The Brahmans of *pargana* Tákrin, though less ignorant and acquainted with ordinary priestly work, will smoke with Kanets.

Mahájans.

The strictest Hindus in the State are the shopkeepers, who are not natives, but Mahájans from Bhajji or Suket. These men used to keep two sets of weights like the Rámpur traders, described in the Bashahr State Gazetteer, and though this practice has been stopped, they lose no chance of getting the better of the ignorant *zamíndár*.

Sonárs.

There are a few goldsmiths, who have no special skill at their trade.

Lohárs, etc.

Lohárs, Badháis, Kumhárs, and Turís practice their several professions, and are remunerated in the usual way by doles of grain at harvest time. Lohárs also do barber's work, there being but one Nái in the State, who is employed by the Rána.

Kolis.

Kolis are the drudges of the Kanets both in the field and in the house. They are weavers too. All menial castes are forbidden to wear gold ornaments, but those Kolis, who are hereditary weavers to the ruling family, may do so. There are said to be three classes of Kolis, of which the first two intermarry with each other, and are allowed to wear gold, but the third (called Bashiru) may have no kind of intercourse with the other two. The Kolis of Kumhársain belong to this third class.

Births, customs and ceremonies.

A child's horoscope is prepared by a Brahman at the very hour of birth, if the parents are well-to-do. The usual fee for so doing is one rupee. Ordinary *zamíndárs* very often dispense with horoscopes.

The first clothes put on a child are preserved and afterwards produced at his or her wedding.

If a child's first tooth grows in the upper jaw it is unlucky for its mother's brother. To avert the evil he makes a garment for the child and secretly throws it down the chimney of his sister's house, running away at once.

When a child is first fed, money and weapons of some kind are put in front of it to avert the evil eye (*dág*). In some places a piece of meat and a rupee are placed before the child, presumably after it has been weaned. If it takes up the meat, it is fed with meat, but, if the rupee, no meat is eaten by either mother or child till the latter can talk.

CHAP. I, C. Population.

A child is given an opprobious name, or its nose is bored to preserve it from premature death.

Marriage customs.

There are five forms of marriage, said to be prevalent in the hills; (1) *biáh*, (2) *bhokri*, (3) *barni*, (4) *sui*, (5) *paraina or gadar*.

(1) is the orthodox Hindu ceremony, (2), (3) and (4) are rare in Kumhársain, and (5) is the usually adopted form and is carried out as follows among the Kanets of Suráj :—

Paraina.

On an auspicious day the bridegroom sends a *parohit* (priest) and another man to the house of the bride's father with a present of clothes and jewelry. On a subsequent auspicious day these men return, bringing with them the bride and a troop of relatives and friends. On arriving at the bridegroom's house a basket of wheat or rice, a *lota* of water, and a lamp are placed on the threshold, and incense is burnt. The bride turns towards the door and worships it. Then she goes in and worships the hearth, after which she makes respectful obeisance to her father-in-law and mother-in-law, giving them each a rupee. This latter is called *sui*. After that she lives with her husband for three or four days, and both then pay a visit to her parents, remaining at their house for two days. This is called *danovar*.

Rit.

When a wife wants to leave her husband, or her husband wants to get rid of her, she can go to another man, provided that the latter pays a price for her to her husband (*rit*). The second man thus becomes her husband, and in this way a woman can have as many husbands as she likes, provided that she makes each change with her then husband's consent. If she goes to another man without her husband's consent a fine (called *hárkaran*) of Rs. 6 has to be paid to the State. On each payment of *rit* two annas must be paid to the State. This is called *danga torai*.

Marriage in Sadhoch.

The Sadhoch Kanets claim to be related to the Rána, and, on the strength of this, dignify all their marriages with the name *biah*. But only the rich men, who live in *pargana* Tákrin, actually practice orthodox marriage. The others have a ceremony exactly similar to the Suráj *paraina*.

Salutation.

A *zamíndár* woman meeting a man, to whom she wishes to pay respect, bows down before him and says "*Sui*." He replies "*Saddá suhágan*" (may your husband live long) or if the woman is unmarried "*Jite raho*."

Low caste men salute those of higher caste by placing their hand on the forehead and saying "*Mahardj*." The reply is "*Sukhi raho*."

Ordinary people greet the Rána with "*Jai dya*". Brahmans, however, fold their hands and say "*Ashírbád*" or "*Thákar sahai*." Equals greet each other with "*Rám Rám*".

CHAP. I, C.
Population.
Religion.

There are three prominent *deotas* in the State: Kot Ishwar Mahádeo, the official State deity, of whom mention has been made above; the Mandni *deota* of *pargana* Sihal; and the Dum *deota*.

The *legend* of Kot Ishwar Mahádeo.

Kot Ishwar Mahádeo (Shiva) originally came from Hátkoti on the Pabar. After being established there for some time he began to oppress the neighbourhood, and the Brahmans thought, that he had become a devil (*rakshasa*). Accordingly two Brahmans, Obu and Shobu, by the exercise of magic, shut the god up in a gourd with two *mátris* (nymphs or goddesses), and proceeded to the Sutlej with the intention of casting the gourd into that river. When they reached a place called Paroi Bil, two miles from the Sutlej, the Brahman carrying the gourd stumbled and let fall the gourd, breaking it. The god and the *mátris* escaped—the former taking refuge in a thicket close by, and the latter flying away, one to a place now called Kacheri on the top of Tikkar hill in Kumhársain, where she perched in the pine trees, the latter across the Sutlej to Khekhsu in Kulu.

Kot Ishwar now resumed his old habits of oppression and in the guise of a snake used to suck the milk of the cows. How he was eventually domiciled in his present temple has been told above.

The *mátri* who flew to Tikkar hill is now Adshakti Bhagwati. It is said that a *Mawi* named Bhima had fallen into difficulties, and in order to exorcise the evil spirit the local Brahmans sent for a number of girls and seating them in a row called upon the spirit, who was vexing Bhima, to reveal through one of the girls why he was doing so. Presently one of the girls began to dance in an ecstacy and she declared that Bhagwati Mata was lying on Tikkar hill in the form of a *ling*. She guided the company up the hill, the *ling* was found and a temple was promptly built, which is still called *Mátri Deori*.

The second *Mátri* is now Devi Kasumba of Khekhsu. Her image is brought to Mandholi for all the principal festivals to Kot Ishwar. Formerly a *bhunda* sacrifice was held every twelve years at Khekhsu, but it has long been discontinued.

The cult of Kot Ishwar Mahádeo.

The temple of Kot Ishwar Mahádeo is at Kothi Mandholi and possesses a *jágír* worth about Rs. 500 a year. Two fairs in honour of this deity are held in the year, one at Bharara on 1st Jeth, and one at Phali Jubar in Hár. But the great festival of Kot Ishwar Mahádeo is held once in every four years at Kumhársain and lasts several days. About Rs. 100 are spent on goats for sacrifice, and a levy in grain is taken from all subjects of the State. For four days people attending the fair are fed by the State and for four more days by the *deota*. The chief feature of the fair is dancing the god in a *rath*.

CHAP. I, C.
Population.

The Mandni deota.

The Mandni *deota* is called after the village in *pargana* Sihal where his temple exists. His real name is Magneshar Mahádeo.

It is said that a Brahman girl of Kulu Jalandhar when nine or ten years old gave birth to three snakes. Two of them escaped, while the third was burnt by the girl's mother. An image came out of the ashes, which the girl's father took with him, and went begging from place to place. When he came to the Rájá of Sirmur, who had no son, he begged the Brahman to grant him one. The Brahman gave him three grains of rice, and told him that by the grace of his *deota* a son would be born to him. The Rájá divided the rice among his three Ránís, and on his return after a year the Brahman found that three sons had been born to them. He demanded the eldest as a reward from the Rájá, and brought the boy with him to Mandni. The Rájpúts of *pargana* Rajána of Keonthal are his descendants. Since then, the image has been worshipped as Mandni *deota*.

This *deota* is only worshipped in Sihal *pargana*. Its temple is a rich one and the image is taken every three years on long and expensive pilgrimages to Jowálá Mukhi and Badri Naráin.

The Dum deota.

The Dum *deota* has a temple in Sharmala in *pargana* Sihal. He is the special god of the Upardes *pargana* and has some worshippers in Sihal too. He is also venerated in Kotkhái, Bashahr, and elsewhere. His origin is described as follows:—

An aged Kanet named Khalindhu went to worship at the temple of Devi at Hátkoti on the Pabar. Pleased with his devotion the goddess gave him some grains of rice, and promised him two sons, who in due course were born. When these grew up they were endowed by the goddess with power to attain their every wish. On their death their *pap or khot* (*i.e.*, ghosts) began to vex the people of their neighbourhood, and in order to propitiate them the brothers were deified and worshipped, one at Sharmala and the other at Kuthán in Keonthal.

The Mandni and Dum feud.

For many years the Mandni and Dum *deotas* used to hold a joint fair at a place called Shamokhar on the borders of the Upardes and Sihal *parganas*. About sixty-five years ago the two started a feud, and, in consequence of a disturbance at one of the fairs, an order was promulgated by Rána Pritam Singh that the Mandni *deota* was not to go to Shamokhar, but that in compensation for this the inhabitants of Dakún, Rabog, and Jadún, the supporters of Dum, should pay an annual fine called *chershi* to Mandni *deota*. This *chershi* consisted of a goat, Re. 1-4-0 in cash, and grain to feed the worshippers accompanying the god to the villages to collect the fine. The fine was realised every third year.

Subsequently at the instance of Kot Ishwar Mahádeo the Shamokhar fair was done away with altogether, and neither Dum nor Mandni were allowed to go to the place. The *chershi* was however paid regularly until about twenty years ago, during the *régime* of the late Council of Regency, when it was discontinued.

The quarrel then broke out with redoubled fury. The supporters of Mandni clamoured either to be allowed to have their fair at Shamokhar or to be given the *chershi*. Dum would pay nothing. The Council would make no decision, and the members of it were suspected, not without reason, of taking sides in the quarrel, and thus prolonging it. The matter was several times reported to the Punjab Government, and was probably one of the direct causes of the supersession of the council.

In 1896 Rái Sáhib Mangat Rám, the present Wazír of Bashahr, was appointed Manager and Wazír of the State, and he decided the matter by obliging the Dum villages to pay *chershi*. Subsequently it was deemed advisable that the Mandni *deota* should not be taken into the Dum villages, and the *chershi* was compounded for by a payment of Rs. 30 every three years.

Jágírs of deotas.

All these three *deotas* have considerable landed estates, which are called *jágírs*. Part of these are cultivated by the temple servants, and the rest let out to tenants. The chief *kárdárs*, or officials of a temple, are the *bhandári* or storekeeper and the *pujári* or priest, who acts as the god's mouthpiece and interpreter.

Each *pujári* of a *deota* receives fixed dues in grain at every harvest. These are about four or five seers from each *zamíndár*. When a *deota* goes on tour the *pujáris* get a proportion of the offerings.

Restrictions on lower castes.

Members of low castes such as Kolis, Chamárs, Rehrs, Badhais, etc., are prohibited from entering a temple under any circumstances. But when an image is taken out in a *rath* or palanquin, either on tour or to attend a fair Kolis act as drummers to the procession, and on such an occasion the touch of a Koli is not contamination to people of higher castes.

***Rath* bearers.**

The bearers of a *deota's rath* are not allowed to wear shoes. This duty does not belong to any particular caste or tribe, and any one who likes may volunteer for it.

Outcastes.

Outcastes are not allowed to enter a temple. A person is outcasted for cohabiting with a woman of lower caste than himself, or for eating or drinking with any person belonging to a lower caste. No one who has intentionally behaved in either of these ways is ever re-admitted into his original caste. If he has offended inadvertently, he may be re-admitted with the consent of the Rána, in which case the ceremony of re-admission consists of his drinking water at the hands of his wife's brother.

Oaths.

As elsewhere in the hills an oath is absolutely binding on the parties to it, and release from it can only be obtained by payment of a fixed fee either to the Rána or to the god, according as the oath was taken on the Rána or on some god. Such fee is usually one rupee, but when offered to a god, it is usually accompanied by the sacrifice of a goat, and the payment of an additional one or two annas to the *pujári*.

CHAP. I, C.
Population.
Superstitions.

The usual superstitions of the hill folk are as prevalent here as elsewhere. *Páp* and *newa* are propitiated. The evil eye (*dág*) is greatly feared, and a supernatural being held in great respect is *banshira bhút*, a hobgoblin, who is supposed to live in the jungles, and is called the king of the jungles.

Food.

Of the Rabi grains, barley is the staple food of the country. Wheat is only eaten on high days and holidays.

Of Kharif grains, maize, *koda*, or *phápra* are eaten according as a man is prosperous, comfortably off, or poor. Maize and *koda* are baked into cakes and eaten with *dál* made of *kachálu*.

Phápra is boiled and then pressed out into lumps or sticks (*shutrala*), which are eaten with buttermilk or *dál*. Sometimes *phápra átta* is mixed with barley *átta* and made into soft pancakes (*chileri*). Rice is the staple food in irrigated villages, but elsewhere *kangni* and *chína* take its place. A *dál* made of poppy seed is sometimes eaten with wheaten bread. Meat is only eaten at festivals, on which occasions *ghi* is also consumed freely instead of the usual buttermilk (*chhách*).

Butter.

Butter is churned in an earthen pot, fresh milk being added twice a day. Every *zamíndár* is said to keep a permanent store of two or three pots of buttermilk, which is drawn on and replenished as necessity arises. Pride is taken in the fact that some of these pots contain buttermilk twenty years old.

Superstitions regarding milk.

As elsewhere in the hills only the menial castes will drink or give to others the milk of their cows. This is supposed to be forbidden by the *deota*. But such milk may be made into *ghi* and the *ghi* eaten without fear of unpleasant consequences.

Utensils.

Cooking utensils are of the simplest description. An oven something like that in *halwáis*' shops is used for baking, and large *tawás* or girdles are used to save the trouble of many bakings.

Mode of cooking.

In Suráj the senior woman of the household is the cook. She is called *sawáran*. If a widow she takes off half her clothes while cooking. If her husband is alive she can do as she likes. The younger women do the water-carrying. Cooking pots are seldom, if ever, washed, and everything of this nature is in accordance with the general squalor of the home life of the hill people.

Meals.

Three meals a day are eaten. Those typical of a Suráj Kanet are, in the early morning *kalari* a sort of weak porridge made of *báthu*, at midday wheat or barley cakes, and in the evening *sedu* or small balls of wheat, barley, or *phápra* boiled in water. Vegetables are a luxury.

In Sadhoch the standard of living is a little higher. Round about head-quarters there are several water-mills at which *átta* is ground.

Muri.

Most people carry about with them a small quantity of dried wheat or barley, which they munch as they work. This is called *muri*.

CHAP. I, C. Population. Dress.

The garments worn by men are usually *chaubagla* (pleated coat), *páejáma* or *suthan* (trousers), *topi* (cap), *kamri* and *kamarband*. In Sadhoch the *chaubagla* is usually discarded for a coat of more modern cut.

Women wear *angu or angarka* (shirt), *dhátu* (square cloth head-dress), *gáchi* (girdle), and either *páejáma* (trousers) or *ghondi* (a sort of skirt and gaiters combined).

All clothes are woollen as a rule. At fairs every one wears his or her best and as much jewelry as possible.

The practice of widows mourning by leaving off their jewelry is not much in vogue. A widow is allowed to please herself in this respect.

Houses.

A *zamíndár's* prosperity is generally to be gauged by his house. The people of Upardes and Chagáon *parganas* have the best houses. These are usually three-storied, the ground floor being used for cattle, the middle for sleeping, and the upper for working and cooking. There is often a separate corner set aside for washing. The upper stories have verandahs, and if good wood can be got the houses are well and substantially built.

Furniture, etc.

Elsewhere the houses are usually two-storied only. Rich and poor burn pine torches in preference to lamps, which are looked on as an extravagance. Beds are not used, as a rule. People sleep on mats made of goat's hair, and for upper covering the *chaubagla* is usually sufficient; if it is not, a blanket is brought into requisition and several people huddle together under it.

Death ceremonies.

The *kiria karm* is performed at no fixed time and depends upon the will of the deceased's relatives. But as a rule the Suráj Kanets perform it after from three to five days, and the Sadhoch Kanets after eleven days. Heads are only shaved on the death of the Rána. After the *kiria karm* a goat is killed, but the custom, prevalent in the neighbouring State of Balsan, of killing a goat at the moment the body is being taken out to be burnt and eating it on the return from the burning ground is not observed here.

Music is played until the corpse has been taken out to be burnt, but the body is not kept for four or five days in the house, as in Kotkhái, while music is played incessantly.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture including Irrigation.

CHAP. II, A.

Agriculture

The principal Rabi crops are wheat and barley, with a little poppy and lentils.

Spring crops.

Rice is the most valuable Kharif crop, but *báthu* (amaranth) and maize are the most extensive. *Kangni* (Pennisetum Italicum), *koda* (Eleusyne corocana), *phápra* (Fagopyrum esculentum), *chína* (Panicum miliacum), *másh* (Phaseolus radiatus), potatoes, etc., are also grown.

Autumn crops. Wheat.

Wheat is sown on high ground in September as soon as the rains have stopped, and in the lower villages in October, as soon as the Kharif crop has been reaped at the end of October. It is reaped in May and June.

Barley.

Barley is sown at the same time but reaped a month later. Barley is the staple food of the people of the spring crop grains. Some of it is also sold. Wheat is usually sold. Both white and red wheat are grown, the former in the low-lying warm villages and the latter on the high lands.

Poppy.

Poppy is sown between the end of September and the middle of November, and ripens in the lower villages in May, and a month later in the upper villages. The produce of this crop is extremely valuable and sells at seven or eight rupees a seer, but its cultivation requires a lot of labour.

Rice.

Rice is of four kinds : *básmati* (white), *jhinjni* (red), *reri* (red) and *chhuháru*. The first three kinds are grown on land both irrigated and manured, and transplanted twice, first in May a few days after germinating, and then in July. The crop ripes in October. *Chhuháru* rice is sown on unirrigated *bákhal* land. The yield is generally small.

Maize.

Maize is sown at the end of May or in June, and is given the best *bákhal* land available. The harvest is reaped at the end of September or beginning of October, and the grain is spread out to dry on the roofs of houses.

Other autumn crops.

Kangni and *báthu* are sown together at the end of March and beginning of April. The former ripens first in September, and the latter a month afterwards. *Kangni* is boiled and eaten like rice. *Báthu* is made into bread, or else roasted and ground and made into *laphi* (gruel).

Phápra is sown on hilly poor land in June and cut in October. The grain is ground and made into bread.

Chína is sown in June and cut in September. It is boiled and eaten like rice.

Mâsh will only grow in low-lying manured land. It is sometimes mixed with *báthu* and sometimes grown alone. Sown in July and reaped in October, it is eaten boiled as a pulse. CHAP. II. A. Agriculture

Potatoes are planted in April and dug in September. These are often exported to Simla. They do best on high ground.

Kachálu (edible arum) and tobacco are grown here and there, and also a little cotton and *til* down by the Sutlej.

There are three State gardens at Kekhar, Ursu, and Madhan. These contain excellent mangoes, apples and other fruits. Gardens.

Apricot trees are common in the fields and oil is extracted from the kernels of the fruit. Apricots.

Hemp grows wild on ground near houses. It is cut green in October and peeled by hand when dry. Its chief use is for making ropes. *Charas* is extracted and smoked, but the habit is not a common one. Hemp.

The usual rotations of crops are as follows :— Rotations.

Best double-crop manured land in low-lying villages: maize followed by wheat or barley. No fallows.

Second quality double-crop land manured every other year; rice, *kangni*, or *china* followed by wheat, followed by *másh*, *bhart*, *koda*, or *kulath*, followed by a fallow. Then rice, *kangni*, or *chína* again.

Best land in high villages (double crop): barley followed by *báthu*, followed by wheat.

Second class land in high villages; one crop in the year, sometimes wheat and sometimes *phápra*, with an occasional fallow for a whole year.

All waste land is considered the absolute property of the State. If any *zamíndár* wishes to break up waste land for cultivation, he must first apply to the State authority for sanction, and if this is granted must pay *nazarána* at the rate of one rupee a *bigha*. The land is then recorded as owned by him, and land revenue is assessed upon it. If trees are standing on the land he may take those which he requires at *zamíndárs'* rates and the rest are sold. Breaking up waste land.

Hill land soon deteriorates unless it is manured. Cattle and sheep and goats are housed in the winter and bedded on pine needles and leaves, which are changed every three or four days. The old bedding makes excellent manure. Good results are also obtained from the dung of sheep and goats, and these are often penned on fields before they are ploughed. Only half the straw of wheat, barley, and maize is reaped and the rest of the straw left standing and afterwards burnt as a fertiliser. Manure.

CHAP. II, B. Rents, Wages and Prices. Hay.

Hay is cut in September and October, and stocked near the house for winter fodder for the cattle. Sheep and goats are given oak leaves in preference to grass. Grass fields are burnt at the end of the winter, a process which improves the forthcoming growth enormously.

Bees.

Most *zamíndárs* encourage bees to settle in the walls of their houses, and get about four seers of honey a year from each hive. Honey sells at from three to five seers a rupee.

Sale of grain.

Surplus grain is taken for sale to Kulu, Kotgarh, and Rámpur by the Sadhoch people, and to Kotkhái and Jubbal by the Suráj people. There is also a fair market for produce at Kumhársain itself, where several traders are settled.

Cattle.

Cattle are of the usual hill breed, small and strong. Bullocks are not worked till they are five years old, and work well for six or seven years or longer if they are well looked after. The milk of cows and buffaloes is made into *ghi* and sold.

Sheep.

Sheep are clipped twice a year in April and August. The average weight of fleece on each occasion is two *kacha* seers (about 14 *chitáks*), and this is worth some eight annas. The April clip is coarse and is woven into thick blankets. The August clip is finer and can be made into cloth.

Goats.

Goats are clipped once a year in April. Their fleeces weigh about one *kacha* seer and are worth two annas. The hair is made into mats.

Prices.

Prices of live-stock average as follows :—

Cow	...	...	From Rs.	8 to	Rs. 12
Heifer	...	...	„ „	5 to	„ 9
Bullock	...	...	„ „	10 to	„ 18
Buffalo cow	...	...	„ „	32 to	„ 70
Male buffalo	...	...	„ „	12 to	„ 25
Goat	...	...	„ „	5 to	„ 12
Sheep	...	...	„ „	5 to	„ 8
Lambs and kids		...	„ „	2 to	„ 4

Ponies.

Ponies are not bred in the State. They are imported from Bashahr and Kulu and sold for prices ranging from Rs. 50 to Rs. 150.

Section B.—Rents, Wages and Prices.

Wages.

The average wage for unskilled labour is four annas a day; carpenter ten annas, tailor eight annas, and shoe-maker eight annas. But it is more usual to pay all labourers in grain or kind than in cash. Coolies get six pies a mile for carrying loads.

Commerce and Trade.

Rents.

The area held by tenants is 1,805 acres. Kind rents are paid on 553 acres and cash rents on the remainder.

The usual rate of kind rents is half the produce, but sometimes a lump quantity of grain is taken every harvest irrespective of the outturn. This is calculated to be equivalent to about Rs. 12 an acre on the best land.

Cash rents are chiefly paid on domain lands. The leases are usually auctioned and on an average Rs. 1-8 a *bigha* is obtained for unirrigated land, exclusive of liability to *begár*. There is very little competition for the leases, the pressure of population among the tenant class not being severe enough to induce people to come from any distance to take up such land.

Section C.—Forests.

Forests.

Kumhársain State contains demarcated forests with an area of rather over 15,000 acres. In addition there is a considerable area of *deháti* forest, some of which might with advantage be demarcated. The forests consist of deodar, blue pine, *chil*, fir, and two species of oak. The quantity of deodar is small, and there are no old trees. The blue pine also is mostly immature; but there are a good number of old *chil* trees, most of them, however, in demarcated forests. No Working Plan has yet been made for the conifers; but the oak forests Narenti and Talghor are under a Working Plan drawn up in 1899, which prescribes the felling of not more than 400 mature oaks per annum. These trees are sold for conversion into charcoal, and realize good prices. Narenti forest, situated on the northern side of the ridge above Mattiana, is the finest oak forest in the neighbourhood of Simla, and is stocked with *mohru* trees (*quercus dilitata*) of great size. A small number of fir trees are occasionally sold from the forests nearest to the Hindustán-Tibet road, and realize fair prices.

Trees may not be felled by *zamíndárs* in either class of forest without permission. But they are supposed to be entitled to obtain all timber required for their houses or for any agricultural purpose at the following rates per tree:—deodar one rupee, *chil* one anna, *kail* two annas.

Section F.—Commerce and Trade.

Trade.

There are no arts or manufactures, and no trade worth speaking of. Imports consist of wool from Bashahr, sheep and goats from Kulu, and piece-goods from the plains. Grain is exported to Bashahr and to Simla.

Section G.—Means of Communication.

CHAP. II.G.

Means of Communication.

Communications.

The Hindustán-Tibet road runs through the State for a few miles and generally acts as a feeder to it. At Nárkanda a road branches off to Luri bridge on the Sutlej and so on to Kulu. This passes close to the head-quarters of the State. Another cross-road runs from Kotgarh to Kumhársain Durbár and joins the Narkanda-Luri road.

The portion of the State situated on the Giri side of the water-shed is not so well served for roads. A fair road between Fágu and Kotkhái crosses the southern extremity of it.

Postal.

There are post offices at Kumhársain and Nárkanda, but no telegraph offices.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Division.

The State is at present under a Manager who has full powers. His is the only Court in the State. The law system of British India is enforced in entirety. CHAP. III, C. — Land Revenue. The Manager.

The subordinate establishment is : one *kánúngo*, four *patwárís*, a record-keeper, a reader, a *muharrir*, a treasurer, a *bakhshi*, a forest ranger, and three *daroghas*, one in charge of buildings, one of the stables, and one of the jail. Subordinate establishment.

The State is sub-divided into eleven *parganas*, twenty-eight *phatis*, and 249 villages. The names of the *parganas* are : Takrín, Shaláhat, Madháon, Chhebis, Shewal, Kandru, Sihal, Upardes, Chagáon, Chajoli, and Jáo. Sub-divisions.

There are nine *zaildárs*, one each in seven of the *parganas*, one for Madháon and Jáo, and one for Shewal and Kandru. Zaildárs.

Each *phati* has a *lambardár* and a *bhur* or *chaukidár*. Lambardárs.

Section C.—Land Revenue.

The old revenue system was roughly the following :—

Land revenue, properly so called, was realized in grain, oil, *ghi*, etc. In addition there were two money taxes *basníth* and *báli*. *Báli* was supposed to be the amount of tribute payable to the British Government. *Basníth* was a kind of *nazarána*, which apparently was levied on no fixed principle but had to be paid by every *zamíndár* once every two or three years. The amount levied probably depended upon the needs of the State and the rapacity of the collector. Old revenue syste .

There were three other miscellaneous demands (called *chanda*): (1) *Chersi*, (2) *Ashtmi*, (3) *Sikandra*.

Chersi was levied in cash at *Shivrátri*, and spent on the purchase of sheep and goats for that festival and on the salaries of State officials. *Chersi.*

Ashtami was only collected in *parganas* Upardes and Sihal, and the money was spent in goats for various festivals. *Ashtami.*

Sikandra was collected in Shewal and Kandru *parganas*, and spent in the purchase of spices, sugar, etc., for the palace. *Sikandra.*

In addition to these if any special expenditure was incurred by the State, the requisite amount was obtained by a special levy on the whole State, called *phant*, to which every subject was obliged to contribute according to his means. *Phan.*

CHAP. III, C.

Land Revenue.

Kárdárs.

There were four classes of *kárdárs* or officials concerned with the collection of revenue. These were :--

(1) The *Mukhiya* or *lambardár*, one for each *phati*, who collected all cash demands and remitted them to the *Palsára*; (2) the *Palsára*, one for each *pargana*, who was a sort of *zaildár* and honorary magistrate combined; (3) the *Maghnehar*, who collected all grain due to the State, one for each *pargana*; (4) the *Chhachhehar*, who collected *ghi* and oil; four for the whole State. Each class was paid a cash remuneration at *Shivrátri* out of the *chersi*, but each had its additional perquisites.

The Mukhiya.

The *Mukhiya* took one rupee from each *zamíndár*, from whom *basníth* was realised in the year, and he also received one rupee for a criminal offence. At harvest time he was given a certain quantity of grain by every *zamíndár* in the *phati* and he was allowed for his own private use the free services of one *begari* all the year round.

Magnehars and Chhachhehars.

Maghnehars and *Chhachhehars* each received one *patha* for every *bhár* of grain paid as revenue, *i. e.*, one-sixteenth, and also a free *begári*.

Palsáras.

The *Palsáras* were all natives of Takrín *pargana*, and were sent out one to each of the other *parganas* as judges, magistrates, and chief revenue officers. Their perquisites were one rupee from every man paying *basníth* at the time of such payment, a percentage on the value of each civil suit in their *pargana*, whether decided at head-quarters or by themselves, twelve *bhárs* of grain (about eleven *pakka* maunds) out of the revenue, one *begári* for their own private service all the year round, and as many *begáris* as they might require at any time for any special work. The power wielded by a *Palsára* was considerable. He could collect the *basníth* how he liked, and from whom he liked, and the whole assessment of a *phant* was in his hands. He used to march into his *pargana* at the head of thirty or forty men, and enforce his extortions through them. Matters eventually reached such a pitch that the State rose in revolt, and demanded a regular Settlement. This was sanctioned in 1893 and completed in 1895 by Ralla Rám, Kánúngo, and revised in 1897 by Rai Sahib Mangat Rám, Manager of the State, now Manager of Bashahr.

Settlement results.

The results of the Settlement were as follows :—

The old officials were dispensed with and resident *zaildárs* appointed to the *parganas* in place of the *Palsáras*. *Mukhiyas* became *lambardárs*.

Tenure.

Formerly the State had enforced its right of ownership of all land to a very impolitic extent, and a *zamíndár* was frequently ousted from his holding to make room for some one

else, who was ready to pay higher *nazarána* for the land. The result was that, no man's tenure being safe, no improvements to the land were attempted. In the Settlement, cultivators who held by payment of *nazarána* were given the rights of *adna málik*, which secured them fixity of tenure.

CHAP. III, C. Land Revenue. Tenure.

The cultivated land alone was surveyed, all waste and forest being entered as belonging to the State.

Soils.

Soils were classified, according as they were irrigated or unirrigated as follows:—

Irrigated.

Kiár awal.—Land irrigated from streams, which lies in a warm sheltered place, and which can bear two crops in the year, wheat in the spring and rice in the autumn.

Kiár doyam.—Land similarly irrigated but lying in the colder altitudes and bearing only one crop. The water which comes on to this land being cold, the rice grown is inferior.

Unirrigated.

Bákhal awal.—Well manured land near the homestead growing two crops in the year.

Bákhal doyam.—Ordinary good land situated at some distance from the village, bearing, as a rule, one crop only, and manured not oftener than once in two years.

Bákhal soyam.—Land which is cropped once in two years, and only very occasionally manured.

Bákhal chahάram.—The worst land situated high up on the hills, often overshadowed by trees, and cropped once every three or four years.

Soils' rates.

These various classes were assessed per acre as follows:—

		Rs.	a.	p.
Kiár awal	... ...	6	0	0
„ *doyam*	... ...	{ 4	0	0
		{ 2	8	0
Bákhal awal	... ...	2	2	0
„ *doyam*	... .	1	7	0
„ *soyam*	... ...	1	0	0
„ *chahάram*	... ...	0	8	0

Cesses.

Cesses are levied in addition at 25 per cent. on the revenue These are:—

Zaildár	... ...	1	per cent.
Lambardár	... ...	5	„
Patwári	... ...	6	„
State servants	... ...	10	„
School	... ...	1½	„
Hospital	... ...	1½	„

CHAP. III, C.
—
Land Revenue.

Results of Settlement.

The result of the Settlement was to fix the State's income from land revenue and cesses at about Rs. 15,000, exclusive of all releases and assignments.

Other customary demands.

There are other special customary demands, which are levied on the subjects of the State on certain occasions. Such are :—

(1) The quinquennial festival of Kot Ishwar Mahádeo.
(2) Marriage of the Tikka or Dei Sahiba.
(3) Funeral of the Ráná.
(4) Installation of the Ráná.
(5) Birth of the Tikka.
(6) *Lugru* of the Tikka, *i.e.*, the day on which he is first given solid food.
(7) *Jadolan*, or hair-cutting ceremony of the Tikka.
(8) *Badáran* or investiture of the Tikka with the sacred thread.

For (1) four *pathas* of wheat and four *pathas* of barley are demanded from each house.

For (2), if the Tikka's bride is brought in a dooly and married at Kumhársain, or if the Dei Sahiba is taken away in a dooly to be married elsewhere, not more than a rupee is paid by each house. But if the wedding is done in style, the Tikka going away with a *barát* to fetch his bride, or the Dei Sahiba being married at home, the special levy is higher, and the required amount is distributed among the *zamíndárs* according to their means by the *zaildárs* and *lambardárs*.

On any of the other occasions enumerated a rupee is usually levied on each house, but the amount is supposed to depend upon the condition of the State's finances. If this is satisfactory less is demanded, and if not, more.

Begár.

An additional burden is *begár* or forced labour, of which there are said to be three kinds :—

(1) *Batráwal*, carrying of stones and wood for State purposes from Hattu hill above Nárkanda.
(2) *Zaddi baddi*, general *begár* for special persons journeying through the State.
(3) Ordinary *begár* of one month's service in the year by every owner of land and every tenant of domain lands.

There are forty *begáris* on duty every day, twenty at headquarters for State duties, and twenty at Nárkanda for travellers. Eight *parganas* supply the former and two the latter. The monthly detachments are supplied by the *parganas* by roster, and each village has its fixed number. The selection of the actual men rests with the *lambardár*. Any person missing his turn has to pay a fine of Rs. 4. If this has to be realised by process it is increased to Rs. 4-12.

About 1,567 acres are held revenue-free on various accounts. Some are held in *jágír* by members of the Ráná's family. Others are temple estates or religious and charitable assignments. The loss of revenue involved is about Rs. 3,000 annually. CHAP. III, J. Medical. Assignments.

Section D.—Miscellaneous Revenue.

There is one shop at Kumhársain licensed for the sale of opium and intoxicating drug, and the licensee has agents at Nárkanda and Huli. The license usually sells for Rs. 60 a year. Opium and drugs.

There is no tax on the cultivation of poppy. Wholesale licenses are issued at a fee of Rs. 8, which allow the holder to purchase poppy, *doda*, opium, or *post* in any quantity, and either export it or sell it to the contractor. Cultivators are required to report at the time of the poppy harvest how much opium of the last harvest remains in their possession. The limit of possession of opium by the public is five tolas for each person.

The total revenue from opium and drugs is about Rs. 200.

There is one licensee in the State for both distillation and sale of liquor. It is auctioned annually and realises Rs. 70 or Rs. 80. The limit of possession is the same as in British India. There is no import or export of liquor and no system of passes. If necessary at any time, the licensed vendor is given permission to import spirit. Excise.

Stamps both judicial and non-judicial are made by the impression of a rubber stamp on a plain sheet of paper. The values are the same as in British India, as are also all rules governing their issue and use. Stamps.

Section H.—Police and Jail.

The police force consists of one sergeant and six constables of the Simla District police, who form the Manager's guard. Police.

There is one jail with accommodation for fifteen prisoners. Jail.

Section I.—Education and Literacy.

A Primary School is maintained at Kumhársain, and is attended by about twenty boys. Education.

Section J.—Medical.

There is no hospital or dispensary. Medical.

About 1,687 acres are held as mua-free on ... account of ... held in ... by members of the Raja's family. Others ... consider ... of religious and charitable endowment. The ... revenue involved is about Rs. 8,000 annually.

Section D.—Miscellaneous Revenue.

...here is one shop at Kumbharsain licensed for the sale of opium ... intoxicating drugs, and the licensee has agents at ... and ... The license annually sells for Rs. 250 a year.

...ey is no tax on the cultivation of poppy. Wholesale licenses ... at a fee of Rs. 6, which allow the holder to purchase ... opium, or post in any quantity, and (the) ... a ... to the ... Cultivators are allowed ... the poppy ... much opium of ... possession. The limit of possession of opium ... is five tolas for each person.

The total revenue from opium and drugs is about Rs. 200.

...is one license in the State for both distillation and ... The ... annually ... Rs. 70 ... The limit ... the same as in British India. ... system of passes ... of any kind, the licensed ... permission ...

... and non-judicial are made by the ... on a plain sheet of paper. The ... in British India, as are the ... governing ...

Section E.—Police and Jail.

...police force consists of one sergeant and ... the District police, whenever ... required.

There is one jail with accommodation for ... prisoners.

Section F.—Education and Literacy.

...Primary School is maintained at Kumbharsain, and ... daily about twenty boys.

Section J.—Medical.

There is no hospital or dispensary.

10.—BHAJJI STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

CHAP. I, General.

The Bhajji State lies between 31° 7′ and 31° 17′ north, and 77° 2′ and 77° 23′ east, on the south bank of the Sutlej. The area is 96 square miles, and population (in 1901) 13,309. It is bounded on the north by Suket, on the east by Sangri and Kumhársain, on the south by Keonthal, Madhán, Koti, Patiála, and Dhámi, and on the west by Bághal. The capital, Suni, is on the Sutlej about twenty-four miles from Simla.

Physical features.

The country is mountainous, the elevation above the sea ranging from 2,000 feet in the Sutlej valley to 9,400 feet at the summit of the Shali peak. About one half of the State to the east of the Nauti *khad* consists practically of the Shali range, which runs parallel to the Sutlej, and from which numerous spurs run down more or less at right angles to the river. West of the Nauti *khad* the average elevation of the country is lower, and the principal natural feature is the long ridge, which, starting at Mashobra, enters the State just beyond Naldera, and runs for a considerable distance almost parallel to the Sutlej, until it ends on the river some three miles below the suspension bridge, which carries the road from Simla to Suket.

Income.

The average annual income is Rs. 20,000, and Rs. 1,440 are paid in tribute.

Section B.—History.

The ruling family.

The founder of the ruling family came from Kángra, and acquired possession of the State by conquest.(1) The country was overrun by the Gurkhas from 1803 to 1815, and on their expulsion the British Government confirmed Rána Rudar Pál in possession of the State, by a *sanad*, dated 4th September 1815. Rudar Pál fourteen years before his death made over the State to his son Ran Bahadur, and retired to Hardwar. Ran Bahadur reigned till 1875, when he was succeeded by his son, the present Chief Durga Singh, born in 1842. Rána Durga Singh's heir is his son Praja Pál, a boy of about eleven or twelve years of age. The Rána has two brothers, Mians Parmatan Singh and Bije Singh, with whom he is not on good terms.

(1) See history of the ruling family of Koti State.

Section C.—Population.

CHAP. I, C.

Population.

Tribes and castes.

The population is, as in the other Hill States, composed chiefly of Kanets with an admixture of Rájpúts and Brahmans. No special description of these is required.

Religion.

The best known seat of worship in the State is the temple of Kali on the top of the Shali, a conspicuous hill opposite Mashobra, 9,623 feet above the sea level. There are nine other temples elsewhere in the State. The hot sulphur springs near Suni, are supposed to be the property of the god Siva, who has a temple in the vicinity.

Manners and customs.

The descriptions of manners, customs, and occupations given in the Gazetteers of neighbouring States and the Simla District apply equally well to Bhajji. Bhajji has nothing peculiar in this line.

Fairs.

The principal fairs are the Baisakhi in April and the Dasehra in September, and about these two there is nothing remarkable.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture, including Irrigation.

CHAP.II, A.

Agriculture

General conditions.

No regular settlement of land revenue has ever been made in Bhajji. Hence no special enquiry into the general economic conditions of the State has been held, and practically no information on the subject is available.

Agriculture.

Agriculture is of the usual type of tracts lying in the Sutlej valley. The fields on the sunny plateaus overhanging the river are extremely fertile, especially when helped by irrigation from the numerous side streams. Those higher up on the hill slopes are less so, and there is the usual proportion of poor stony ground, which yields one crop of inferior grain once every two or three years.

Section C.—Forests.

Forests.

There is a certain amount of forest, both demarcated and undemarcated. The greater part of the demarcated forest lies on the slopes running down from the Shali ridge to the Sutlej. This forest contains fir, deodar, cypress, oak and *chil*. Nearly all the large deodar and cypress have been felled, and only small trees remain. There is a large quantity of oak, which would yield charcoal for the Simla market, but the extraction of the produce would be difficult owing to the precipitous nature of the ground. In addition to this large block, there are several patches of forest scattered through the State, the higher ones containing deodar, blue pine, and *chil*, and the lower ones, near the Sutlej, the scrub species of the lower hills. A working plan was drawn up in 1907 which provides for the felling of a few fir, cypress, *chil*, and oak trees annually, and estimates the net income as Rs. 6,600 a year.

Section E.—Arts and Manufactures.

Manufactur .

The only manufacture of any note in the State is that of paper, which is made from the bark of a shrub called *set barwa*. The inner layer of the bark is boiled, pounded with small mallets into pulp, and cleared with water. It is then spread on to frames by the usual process of dipping, and the sheets dried in the sun. The industry belongs properly to the Kolis of Katnol, a village on the slopes on the Shāli, but it is now carried on in the State jail. The paper compares favourably with the ordinary jail made fibre paper.

Section G.—Means of Communication.

CHAP. II, G.

Means of Communication.

Communications.

The State is fairly well off for roads suitable for horse and mule traffic. A road runs fram Simla through Naldera to Suni. Half-way between Naldera and Suni, at Basantpur, another road branches off, which runs up the river, and joins the Hindustan-Tibet Road at the point where the latter descends from Kotgarh and meets the river. From Suni other roads run to Halog, the capital of Dhami, and Arki, the capital of Baghal. Two miles below Suni the Sutlej is spanned by an iron bridge, which carries over a road into Suket.

Postal.

There is one post office in the State at Suni.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III, A.

Administrative Divisions. General arrangements.

The State is administered on old-fashioned lines, but a proper system of records is in vogue. The Rána is assisted by a Council of three members, of which the Wazír is President. In addition to these officials there is a treasurer, a *bakhshi*, and a *kotwál*.

Sub-divisions.

There are four *parganas*—Barail, Chhotail, Chautha, and Suraj. Each has a *zaildar*. There are in all thirty-seven *lambardars* in the State.

Section C.—Land Revenue.

Land revenue.

Land revenue is assessed summarily. It has never been regularly settled. The basis of assessment is soil classification and the rates per *bigha* are as follows:—

		Rs.	a.	p.
Kiar	*awal*	1	15	0
"	*doyam*	0	15	0
Kulhant	*awal*	1	1	0
"	*doyam*	0	12	6
Bakhal	*awal*	0	11	0
"	*doyam*	0	7	0
Tikar	*awal*	0	4	0
"	*doyam*	0	2	6

The annual income from land revenue is about Rs. 15,000.

Section D.—Miscellaneous Revenue.

Miscellaneous revenue.

Miscellaneous sources of revenue are water mills and shops, which bring in about Rs. 327 annually. Excise yields from Rs. 100 to Rs. 226, and opium licenses Rs. 90. The State is noted for the purity of its opium.

Stamps.

From Rs. 400 to Rs. 600 are derived annually from the sale of stamps, court-fee and non-judicial.

CHAP. III, H.

Section H.—Police and Jails

Police and Jails.

Police.

The State police force consists of one Deputy Inspector, two sergeants, and thirty-seven constables.

Jail.

There is a jail, which is in the charge of the State police.

Section I.—Education and Literacy.

Education.

The Tikka has a tutor, who instructs a few other pupils, but there is no regular school in the State. It is intended to start one immediately.

Section J.—Medical.

Medical.

There is no hospital, but a *baidkhána* is maintained at Suni, where native medicines are dispensed, and sometimes food supplied to needy persons. Two miles below Suni on the Sutlej are some sulphur springs, which are reputed to possess valuable curative properties. These are principally on the Suket side of the river.

11.—MAHLOG STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

Mahlog lies between 30° 52′ and 30° 5′ N., and 76° 52′ and 76° 58′ E., some thirty miles to the south-west of Simla, between the States of Kuthár and Nálagarh. Its area is 43 square miles and population (1901) 8,968. The capital, Patta, lies at the foot of the Kasauli hill, and is distant some seven or eight miles from that place. It is about ten miles from Sabáthu. The Moghul emperors placed all the cis-Sutlej States under Biláspur, through whom they paid tribute. The Mahlog Chief assigned twelve villages to Biláspur in lieu of tribute, and these were seized from that State by Nálagarh shortly before the Gurkha invasion. Two of them, Gaila and Jamrári, lie in the middle of the present Mahlog State, and still belong to Nálagarh. **CHAP. I, A.** **General.**

Section B.—History.

Formation of the State.

The following is the traditional account of the formation of the State.

Bír Chand, Rája of Ajudhia, was ordered in a dream by Shivji to go on a pilgrimage to the holy lake of Mánsarawar in Tibet. He did so, and from there was sent by Shivji to Bhowána, a place between Kálka and Pinjore, and directed to expel the *máwis* of that neighbourhood and set up a kingdom of his own. The term *máwi* or *máwái*, it should be explained, belongs to the dialect of these hills, and means a powerful independent man, who owns no Chief and pays no revenue. The word *máwá* (a free grant of land) is from the same root. In all the Hill States we find a tradition that previous to the immigration of Brahmans and Rájputs, the country was split up into a number of small communities, each under a *movanna* or *máwi*. In this legend, then, *máwi* seems to denote the previously established rulers of the territory, whoever they were.

Bír Chand

Bír Chand, in accordance with the god's bidding, sent for the *máwis* and requested them to withdraw. They refused, and were in consequence all but exterminated by a dire disease sent by Shivji in answer to Bír Chand's prayer for help. The few survivors made their submission to Bír Chand, painted the *tilak* on his forehead as a sign of sovereignty, and then left the country.

Kandosi Chand.

Thereafter the State of Bhowána is said to have waxed and flourished until in the time of Kandosi Chand, the sixth Chief from Bír Chand, it extended as far south as Delhi.

CHAP. I, B.
History.
Uttam Chand.

Uttam Chand, the grandson of Kandosi Chand, was, however, defeated by the Rája of Sirmúr, and deprived of his kingdom. He fled to his father-in-law, the Rána of Keonthal, and with his help succeeded in recovering twelve *parganas*, which he named Mahlog, as they were inhabited chiefly by *máwis*. He fixed his capital at Kotgharsi, now in Patiála territory.

Ajít Chand.

Seven generations later Ajít Chand, the Rája of Mahlog, lost nine or ten *parganas* to the Rája of Kángra, who handed them over to Baghát, and thenceforth the Mahlog Chief was known as Rána instead of Rája. Forty-four Ránas intervened between Ajít Chand and Sansár Chand, to whom the State in its present forms was restored by the British after the Gurkha war.

Value of the legendary account.

This legend is more than usually vague, and it is impossible to fit it with any kind of dates. It is probably of little or no historical value, but is given here for what it may be worth. All that can be stated positively about the ruling family of Mahlog is that tradition assigns its origin to Ajudhia, and that it does not appear to have risen to importance at any period.

Sansár Chand and Raghunáth Chand.

Sansár Chand was only granted the title of Thákur, a grievance with his descendants, who fail to see why the rulers of far smaller States, such as Darkoti and Balsan, should be styled Ránas. Sansár Chand's grandson, Raghunáth Chand, was made a Rána in 1890, but the distinction was personal, not hereditary.

Arrangements after the death of Rána Raghunáth Chand.

Rána Raghunáth Chand died in 1902, leaving two sons, Tika Durga Chand and Mián Shiv Singh, then aged two and three years respectively. The administration was placed in the hands of a council of four, consisting of Mansa Rám (President), the hereditary Bakhshi and family priest of the late Chief, whose ancestors are said to have held the same posts for forty-eight generations, two Kanet *mahtas* or *zaildárs* called Mast Rám and Báli Rám, and Moji Rám, first a personal servant of the Rána's and latterly his treasurer. These men carried on the administration on old-fashioned lines for some years with tolerable success, Mansa Rám being the guiding spirit.

Supersession of the council.

In 1907 Mansa Rám quarrelled with the chief Ráni, the mother of the Tika. The other council members sided with the Ráni, and the other three Ránis and most of the subjects of the State with Mansa Rám. It became necessary to supersede the council and associate a Government Manager with Mansa Rám to administer the State. Mansa Rám died in January 1908 before this arrangement could be carried out, and the State is now under the sole management of M. Bhawáni Singh, a Naib-Tahsildar of the Jullundur Division.

Section C.—Population.

CHAP. I, C.

Population.

No special description of the people is required. A few notes on religion are available.

The *gurudwára* of Haripur.

There is a *gurudwára* at Haripur, the *gaddi* of a sect of *gurus*, who are much reverenced by the people of the lower hills and adjoining plains districts, both Sikhs and Hindus. Guru Balrám is the present occupant of the *gaddi*, which receives a *jágír* allowance from the State. The original *guru* was Jawáhar Singh, in whose honour a fair is held at Jahawarji village every three years, at the end of March. The fair lasts some fifteen days, and is attended by many Sikhs from the Punjab, as well as people from most of the other Hill States. The Haripur *guru* visits the fair and collects, it is said, as much as Rs. 5,000 or Rs. 6,000 in subscriptions to the *gurudwára*. An annual fair on a smaller scale is held at Haripur in October in connection with the *gurudwára*.

Jit Danon.

One of the principal *deotas* in the State is Jit Danon of Jatáon. Jít Rám was a Kanet herd boy who lived in an isolated village surrounded by hills called Dun. He thought that this constituted the whole world, and was much surprised to find another village, Jatáon, one day when following strayed cattle. On his return he told his sister-in-law, who was looking after him, that he had found a new world. She mocked him, on which he removed himself to Jatáon, telling his sister-in-law that she would get no milk from her cows until she worshipped him. He remained at Jatáon all his life and was deified after his death. Every man in the State offers him a goat and a seer-and-a-quarter (*kacha*) of *ghi*, when one of his cows calves, to ensure an abundant supply of milk.

Ghurka.

Another *deota* is Ghurka, a hero of the Mahábhárata, whose temple is at the village of Gharsi on a ridge known as Ghurka Dhár.

Shamánu *deota*.

The Shamánu *deota* is a *devi* named Gayashia. She was brought from Bhagri in Kuthár State by a Brahman, named Surja, the whole of whose family had been killed by the Badohi Kanets, a notorious set of freebooters. A fair in honour of this deity is held on the first Tuesday in Jeth at Shamánu.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture, including Irrigation.

CHAP. II.A.
Agriculture

Agriculture and economic condition.

The conditions and method of agriculture are the same as in the other lower Hill States. There are no statistics on which to base an account of the economic condition of the people, but there is no reason to suppose that this has any unusual features.

Section C.—Forests.

State forests.

The State has 1,518 acres of demarcated forests and a certain amount of village forest. The higher-lying forests in the northern part of the State contain *chil* (pinus longifolia), but all the timber available is required for the right-holders, and none can be exported. The other forests contain miscellaneous species of small trees fit for yielding small billets of firewood, interspersed with a certain quantity of bamboo. The only marketable products of the forests are fuel, charcoal, grass, and bamboos. The three former are sold in Kasauli or Sabáthu, and the bamboos in Kálka. The estimated annual revenue from the forests is Rs. 1,300.

Section G.—Means of Communication.

Roads.

The State has one fair road, that connecting Sabáthu with Baddi in Nálagarh. The old route to Simla *viá* Rupar was by this road, which passes through Patta. The other roads are mere village paths, but some of them are practicable for mules.

Post offices.

There is a post office at Khadli on the Kuthár border, a mile and-a-half from Patta. This place was a stage on the road above mentioned, and there are the ruins of an old dâk bungalow near it.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. II, A.

Administrative Divisions.

Administration.

The Manager now controls the whole of the administration, and his is the only court. The law of British India is enforced.

Settlements.

Rána Raghunáth Chand between the years 1886 and 1893 carried out a rough Settlement in the State. A revised Settlement is now being started (1908) under the superintendence of the Manager.

Sub-division and village officers.

In Rána Raghunáth's Settlement the State was divided into four *parganas*, Garsháng, Khadyáhad, Dún, and Gharnáli, each under a *mahta* or *zaildár*. These officials were paid from Rs. 10 to Rs. 20 a year, and received from twenty to forty *kacha* maunds of grain, and from sixteen seers to $1\frac{1}{4}$ maunds *kacha* of cotton in addition. The *parganas* were divided into 55 *mehráis* or *lambardár* circles, the detail being Gharsháng 10, Khadyáhad 19, Dún 16, and Gharnáli 10. The Dún *lambardárs* received one anna per rupee of the *dhál* (see below), and two *kacha* maunds of grain a year. The other *lambardárs* got Rs. 5 and two *kacha* maunds. One *patwári* was appointed and a revenue officer called *Afsar Mál.*

Assessment of Dún *pargana*.

Pargana Dún was assessed on the *batái* system, the State taking one-fourth of all produce, except sugarcane and cotton, and one anna per *bigha* as *dhál*, or contribution towards the tribute payable to the supreme Government. Sugarcane was charged 10 annas a *bigha* on a *moda* crop (*i.e.*, the second crop of a sowing) and Re. 1 a *bigha* on a *laira* crop (*i.e.*, the first crop of a sowing).

Assessment of the other *parganas*.

In other *parganas* rates were fixed per *bigha* on an elaborate soil classification. Irrigated land paid from one rupee to ten annas a *bigha* and unirrigated land from eight annas to one anna. On first class irrigated and unirrigated land $12\frac{1}{4}$ *kacha* seers of grain were taken per rupee of cash revenue as follows:—rice 1 seer; *másh* 1 seer; wheat 4 seers; maize $6\frac{1}{4}$ seers.

Revenue results.

The total cash revenue amounts to some Rs. 9,500. The grain received as revenue is stored in two granaries, one at Patta and the other at Surajgarh. The principal portion of the salary of every State official is paid in grain, and after the disposal of the quantity required for this purpose and for feeding the palace inmates, about Rs. 1,000 worth of grain is available for sale in an ordinary year.

CHAP. III. D.

Miscellaneous Revenue.

Begár.

Begár is imposed in terms of the land revenue, that is to say, a man who pays more land revenue than his neighbour has to furnish *begár* for longer. The term of *athwára begár* thus varies from four to fifteen days and each man's turn to serve a term comes round about three times a year.

Section D.—Miscellaneous Revenue.

Excise.

There are five stills for country liquor at Lúnhattí, Khadli, Kotla, Kalujhand, and Drogi. The contracts are auctioned each year, and fetch about Rs. 500.

Opium and drugs.

The only licensed shop for sale of drugs and opium is at Khadli, the fee for which is about Rs. 100 a year.

Stamps.

No distinction is made between judicial and non-judicial stamps. Plain sheets are stamped with a seal, and the value written by hand. The Council used to charge a receipt stamp duty of 2 annas on every sum over Rs. 5 paid by the State to its servants and others. The income from stamps of all descriptions nowadays is about Rs. 350 a year.

Total revenue.

The State has a total income of about Rs. 20,000 from all sources and pays Rs. 1,440 tribute.

Section H.—Police and Jails.

Polic

The Manager has a guard of one sergeant and four constables of the Punjab Police. The State police force consists of a Sub-Inspector, a *muharrir* sergeant, and five constables. They are stationed at head-quarters and furnish a guard for the palace and the jail. Crime is rare.

Jail.

Two or three rooms in the *kotwáli* are used as a jail, and convicts are employed on the roads or in the State garden. A curious custom prevailed until lately by which a person sentenced to imprisonment could pay Rs. 8 for every month of his sentence and thus escape confinement.

Section I.—Education and Literacy.

Education.

Literacy is at a very low ebb in this State. A primary school has been started by the Manager at a village called Johránpur, where some fourteen or fifteen boys attend daily. But the people as a whole are apathetic towards education.

Section J.—Medical.

The late Rána established a small charitable dispensary at Patta and placed it in charge of a native Christian named Harry Clarkson who belonged to the Sabáthu Mission. He is unqualified, but has managed to do a certain amount of good among a people naturally averse to anything which they consider new fangled. In parts of the State, and especially round about Patta, malarial fever is extremely prevalent at certain seasons.

CHAP. III, J.
Medical.

12.—BALSAN STATE GAZETTEER.

PART A.

BALSAN STATE.

General.

Balsan, or Ghodna as it is sometimes called, lies some thirty miles east of Simla on the left bank of the Giri river between 30°58′ and 30°7′ N., and 77°24′ and 77°35′ E. It is a finely-wooded tract of some 51 square miles, and has a population of 6,704 according to the 1901 census. The average revenue is from Rs. 10,000 to Rs. 15,000, and Rs. 1,080 are paid as tribute.

History.

The present chief is Rána Bir Singh. His family is said to be a branch of that of Sirmúr, and to have ruled in Balsan for twenty generations. Alak Singh, the founder of the family, is supposed to have acquired the State by conquest; but it was for many generations a feudatory of Sirmúr, and at the time of the Gurkha invasion was subject to Kumhársain along with Bharauli and Madhán.

The Gurkha War.

During the Gurkha War the then chief, Jográj Singh, assisted the British forces so far as his resources would permit him. His principal exploit was the capture of Nagan fort and 100 Gurkhas, whom he handed over to General Ochterlony. At the close of the war he was made independent of all other States, and given the *pargana* of Bharauli in addition.

Mr. Fraser's account.

According to Mr. Fraser in his Journal and Observations published under the title of "The Himala Mountains," the Thákur of Balsan had previously taken forcible possession of Bharauli. Writing at Kotkhái on 6th June 1815 Mr. Fraser says:—

"Both these people (*i.e.*, the people of Punar and the men of Balsan) "are noted for such marauding expeditions, and I believe those of Cote-Kaee "are not more innocent, while they, who inhabit the opposite side of the river "in the valley of Nawur, are known to be notoriously daring thieves. Even "whilst we were in the neighbourhood, the chief of Balsan, that he might "lose no time, seized violently on the lands of the chief of the petty State of "Buhroulee. Nothing could be done at the time but to assure him of the "protection of Government, in common with that which would be experienced "by the whole country, and to threaten the aggressor with their vengeance."

The mutiny.

Thákur Jográj Singh again behaved with conspicuous loyalty during the mutiny of 1857. He sheltered and entertained several Europeans, who left Simla, when the station was threatened by the Gurkha regiment at Jutogh, and in acknowledgment of these services he was created a Rána, and received a valuable *khillat* in public durbár. He died in 1867 at the age of 67, and was succeeded by his grandson Bhup Singh.

The present Rána.

Bhup Singh died in 1884, and was succeeded by his grandson, the present Rána, born in 1861. The latter's heir-apparent is his brother, Atar Singh, born in 1868.

Civil condition.

No statistics are available from which an account of the social and economic condition of the State can be compiled.

The people.

The people in their manners, customs, and characteristics resemble those of the neighbouring States of Jubbal and Keonthal. The conditions of agriculture are the same as in the majority of the Hill States, and there are no arts or manufactures worth mentioning.

Forests.

The State possesses some eight or nine thousand acres of fine forest. According to the working plan drawn up in 1903 by the Deputy Conservator of Forests, Simla, the principal species are divided as follows:—

Rau and *Pandrau*	3,798 acres.
Blue pine	1,127 "
Deodar	829 "
Blanks and cultivation	928 "

Simla is the only market used for the sale of timber. It would be possible to float logs down the Giri and its tributaries to the Jumna, but it is found more profitable to carry the wood into Simla. The annual net income estimated in the working plan as derivable from the forests is Rs. 4,150.

Communications.

The State is traversed by one main road, the upper Simla-Chakráta road, *via* Sainj and Patternála. Two other roads skirt the northern and western boundaries of the State for a short distance, the Simla-Kotkhái road, and the lower Simla-Chakráta road *via* Digthali and Saráhan. These three roads are unmetalled but feasible for mules. All other so-called roads are mere tracks. Kotkhái is the nearest post office.

Administration.

The State is well administered on old-fashioned lines, and gives no trouble to the Political Agent. The Rána is the sole executive and judicial authority, and his brother is in charge of the forests.

Sub-divisions.

There are four *parganas*: Paráli meh Dharti, Shili, Parli Patti, and Bharauli. There are no *mahtas*, *zaildárs*, or *lambardárs* so-called. The revenue is collected by *sianas*, who are the old class of village headmen frequently alluded to in early accounts of travels in these hills. They receive no remuneration. There has been no Settlement. Land revenue is taken partly in cash and partly in kind.

Land revenue.

The principle of assessment is that each *zamíndár* shall pay what he can afford. The income derived from land revenue proper is about Rs. 5,000 a year, and from cesses and *nazarána* Rs. 2,000.

There is no miscellaneous revenue. Liquor is neither manufactured nor sold in the State. Wholesale buyers of opium have to pay a license fee of Rs. 5, but otherwise opium is not taxed. There are no court fees or stamps. Complaints and suits are lodged and decided by word of mouth, and all contracts of sale, mortgage, borrowing, and lending are also verbal. Miscellaneous.

The State has neither police, school, nor hospital. The few convicts are confined at the Durbár, and the State *chaprassis* look after them. Police, etc.

Of all the Hill States Balsan, perhaps, furnishes the best example of the success of primitive methods of government, when applied by the right sort of Chief. General characteristics.

13.—DHAMI STATE GAZETTEER.

PART A.

DHAMI STATE.

Dhámi lies some 16 miles west of Simla between 31°7′ and 31°13′ N., and 77°3′ and 77°11′ E., and bounded on the north by Bhajji, on the east and south by Patiála, and on the west by Bághal. Its area is 26 square miles, and the population in 1901 was 4,505. The capital, Halog, is picturesquely situated on a plateau overlooking the Khalli or Devi Nál on the south and the Sutlej valley on the north. The bulk of the State lies on the eastern slopes of the Kainthu Dhár, a ridge running north-west from Jutogh. **General.**

The ruling house is Rájput, and the family suffix, once Pál, is now Singh. The Rána's ancestors were driven from the neighbourhood of Delhi to Raipur in the Ambála district by the invasion of Shahábuddin Ghori in the 12th century, and thence came to Dhámi. The State was formerly a feudatory of Biláspur, but became independent in 1815 on the expulsion of the Gurkhas. A *sanad* was granted in that year to the chief, Rána Goberdhan Singh, who, as a boy of twelve, had borne arms and fought with General Ochterlony against the Gurkhas. **History.**

Rána Goberdhan Singh behaved loyally in the mutiny, and his services were rewarded by remissions, for his lifetime, of half his tribute. He died in 1867 and was succeeded by his son Fatteh Singh, to whom the same privilege was accorded in 1880. **Rána Goberdhan Singh.**

The present Rána Hira Singh was born in 1878 and succeeded on the death of his father Fatteh Singh in 1894. He is a well educated and enlightened chief, and he too received a remission of half his tribute in 1901 in recognition of his good government. **Rána Hira Singh.**

The proprietary classes are Brahmans and Kanets in about equal numbers. The two principal sections are the Brahmans of Bathmána and the Kanets of Jamog, two villages close to Halog. Both are of the Garg *got*, and their ancestors are said to have invited the present ruling family to be their chiefs. Up to the present time the Ránas, on installation, receive the *ráj tilak* from representatives of these two tribes, and the State wazír usually belongs to one or other of them. **The people.**

The other Brahman section in the State are Dulaihru, Bhát, Karmser, Lohachi and Thungri. Those of the Kanets, mostly named after the villages which they occupy, are Parhechi, of Parhech *pargana*, Tungru of Tun village, Dagohi of Dagoh, Kunál of Kun, Gurogru of Gurogi, Arnu of Aru, Lachhogi of Lachhog, Ráhu, and Jathanti.

Sub-divisions. The State contains seven *parganas*: (1) Damher, in which Halog is situated, (2) Bhar, (3) Parhech, (4) Kamrehr, occupied by Ráhu Kanets, (5) Nerma, held by Arnu Kanets, (6) Suin or "the border," (7) Newal or "the hot tract." Each *pargana* is under a *mahta* assisted by a *mahr* or deputy, and a peon.

Forests. Dhámi State has 928 acres of demarcated forests, of which 600 acres are well-stocked with oak, *chil*, or scrub. The 600 acres of oak are worked for fuel and charcoal by the system of coppice, with standards in accordance with a working plan drawn up in 1890 by Mr. McIntire. Deputy Conservator of Forests, the provisions of which have been adhered to since that year. Dhámi is one of the most advanced of the States in the matter of forests conservancy. The annual forest income is about Rs. 5,000. The game in the Dhámi forests is carefully preserved, and the Rána has built a small rest-house at Ghani-ki-Hatti, five miles from Jutogh, for the convenience of sportsmen.

Communications. A fair road runs through the State from Jutogh to Halog through Ghani-ki-Hatti and continues down to the Bhajji border and so on to Suni in that State. There are post offices at Halog and Ghani-ki-Hatti.

Administration. The Rána conducts the whole administration himself. The State records are kept in the Tánkri character.

Land revenue. Land revenue is assessed on seed measurements. Twenty *takas* form a *lih*, and a *lih* is estimated to produce about 200 *kacha* maunds (*i. e.*, 80 *pakka* maunds) of grain in a year. The measure of a *lih* is its productive capacity, and so a *lih* of irrigated land is a smaller area than a *lih* of unirrigated land. Each *lih* pays Rs. 24 in cash, 12 *kacha* maunds grain, and 2 *kacha* seers *ghi* at both harvests. A certain amount of *ghásni* (grass land) goes with each *lih*, and every *zamíndár* gives ten *kacha* maunds of grass a year to the State. The total of the cash revenue is about Rs. 8,000.

Begár. All payers of revenue are due to render ordinary *begár* for seven days in the month to the State, and special *begár* at State marriages or funeral ceremonies, shooting parties, camps of officials or distinguished visitors, and for the repair of roads.

Nazarána. *Nazarána* is paid by all subjects according to their means at marriages in the Chief's family. At the Sair festival on 1st Asauj each *zamíndár* presents one seer *kacha* of *ghi*, and at the Diwáli each State official pays a *nazarána* of one rupee, and each householder one anna.

Excise. One shop is licensed at Ghani-ki-Hatti for the manufacture and sale of country liquor. The license fee is sold for about Rs. 250 a year. Opium brings in a revenue of Rs. 40, and *charas* Rs. 60.

The total revenue of the State, including the value of grain etc., is about Rs. 20,000. The full tribute is Rs. 720, but at present only half that sum is paid for the reason already stated. Total revenue.

The State has a field gun and a force of one officer, one sergeant, and 25 sepoys. These latter act as police, though not officially called so. A jail of the usual primitive type is maintained at Halog, and the few convicts are employed on out-door labour. State forces and police.

There is a primary school at Halog attended by some twenty boys. School.

14.—KUTHAR STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

CHAP. I, A.

General.

Kuthár lies between 30° 55′ and 31° 1′ N., and 76° 57′ and 77° 1′ E., on the opposite side to Sabathu of the Kuthár river valley. It is bounded on the north by Patiála, on the east by Patiála and the British *pargana* of Bharauli, on the south by Beja State, and on the west by Mahlog. Its area is twenty square miles and the population in 1901 was 4,195.

Section B.—History.

The first ruler.

Surat Chand, the founder of the ruling family, is said to have come from Kishtwár in Kashmír forty-seven generations ago, and to have acquired the State by conquest. The following account of how he did so is purely legendary.

The *Máwis*.

The five *parganas* of the present State of Kuthár, *viz.*, Riháni, Ghar, Shil, Dharuth, and Pheta, were in days of old occupied by *máwis*. The word *máwi*, as has been explained in the Gazetteer of Mahlog State, means a powerful man independent of all authority. It is said that the original *máwis* were Jats from the plains, who established themselves in small village communities in the hills. Other castes followed their example, combined with them in their schemes and became *máwis* also. Several of the Hill States are full of Kanets who are reputed to be descended from *máwis*. About four years ago a man called Káshí Rám died in Kuthársara village without issue, and he is said to have been the last of the Kuthár *máwis*.

Overthrow of the *Máwis*.

According to the tradition, the authority of the *máwis* was overthrown by bands of fighting immigrants. The ancestors of the present Riháni Kanets came up from Delhi, and expelled the *máwis* from Riháni *pargana*. Next came the Badohi Kanets from Bashahr, who conquered first Ghar *pargana*, and then Shil and half of Dharuth. The other half of Dharuth and Pheta were seized in the same way by a body of Changri Kanets from Kángra, and ultimately only one village Kuthársara in Pheta was left to the *máwis*.

Surat Chand.

One day some of the conquerors came across a man sitting in deep dejection under a tree. He explained that he was a Rájpút exile, who had been forced to take service with one of the *máwis*, and that he wanted help to drive out the *máwis* from Kuthársara. A meeting was held by the men of the five *parganas*, and they resolved to assist the stranger. Accordingly Kuthársara was attached, the *máwis* destroyed and the village handed over to the exile, who was Surat Chand. Eventually the five *parganas* acknowledged him as their king.

CHAP. I, C. Population. Significance of the legend.

This amounts to no more than the old tale of an energetic and determined soldier of fortune utilising faction rivalry in a strange country to make himself the master of it. Several of the Hill States are said to have been formed in this way.

Subsequent history.

Subsequently the State appears to have been tributary to Keonthal, Bilâspur, and Nálagarh in turn. The Gurkha invasion drove Rána Gopal Chand to Manimájra in Ambala district, where some of his descendants are still *jágírdárs*. He died on his way back to Kuthár after the war, and the State was restored by the British to his son Bhup Chand.

Rána Bhup Chand died in 1858 leaving a son, Jai Chand, eighteen years of age.

Disorders during the time of Rájá Jai Chand.

The *régime* of Rána Jai Chand was characterised by a long series of internal disorders. The Rána started well with a capable wazír in the person of his uncle Mián Bahádar Singh, but on the latter's death he relapsed into habits of indolence and extravagance. The administration was left entirely in the hands of unscrupulous officials, whose extortions periodically exasperated the people to open rebellion. Time after time matters were smoothed over by promises, which were never fulfilled, until at last the people flatly refused to pay any more revenue, and in 1895 the State was on the verge of bankruptcy. Government appointed Mián Durga Singh of Kotkhái as wazir to straighten things up, but before he could join, the Rána died in April 1896, leaving a son, Jagjít Chand, aged ten years.

Government management of the State.

Mián Durga Singh administered the State as Government Manager for two years, and was succeeded by Gián Singh, District Názir, Simla, who was in turn replaced by Mián Shatranjít Singh, a relative of the Rája of Suket. The young Rána was educated at the Aitchison College, Lahore, and assumed charge of his State in June 1908. The State has been free from all serious disturbance from the date of Mián Durga Singh's assumption of charge.

Section C.—Population.

Biju *deota*.

The principal *deota* of Kuthár and its neighbourhood is Biju. The story goes that long ago there was a Rája in Kotguru called Ajaí Pál. For a long time he had no son, but eventually after years of prayer and charity one was born to him in his old age. This child, who was named Bijaí Pál, showed preternatural wisdom from his earliest infancy and was able to interpret the utterances of *deotas*. He succeeded to his father's kingdom, but soon gave it up and began to travel about the hills as a fakír, welcomed and reverenced wherever he went. One day he came to Deothal, a village on the left bank of the Gambhar, four miles from Sabáthu, where the Sabáthu-Simla road crosses the river on an iron bridge.

CHAP. I, C. Population. Biju *deota.*

Here he fought and vanquished the local *deota* Sri Gul and took possession of his temple. The people round about made him their *deota*, and he has continued to be worshipped at Deothal ever since, his name being gradually corrupted to Biju. Several other small temples in his honour exist in the villages of Kuthár, Beja, Patiála, Bharauli, etc., built of stones taken from Deothal.

This legend is curiously different from that generally current about the *deota* Biju, and in it Biju has possibly been confused with some other deity. In the upper hills Biju is the same as Bijat, the lightning god, who is identical with Sri Gul. Sri Gul has a small temple on the Chor peak, and a larger temple at Sarában in Jubbal, where he is called Bijat. The tradition as to his origin is given at length in the Jubbal State Gazetteer.

In 1895 the Kuthár subjects took an oath of non-allegiance to the Rána on Biju *deota*, and one of the first measures of re-organisation, which the Government Manager had to undertake, was the formal release of the malcontents from their oath.

Principal tribes.

The principal tribes are Brahmans, Kanets and Kolis. The Kanets are practically confined to the three sections above mentioned.

Rihání Kanets.

The Rihání Kanets are said to have come from Delhi. The story of their supposed origin is given in the Kunhiár Gazetteer, that their progenitor was one of four sons of a king of Hindustán, who migrated to these hills. The name of their *got* is Tunar.

Badohi Kanets.

The Badohi Kanets have been described as coming from Bashahr. Another account is that the Badohi Kanets of Bashahr came originally from Badoh village in Kuthár.

Chaungri Kanets.

Nothing further is known of the origin of the Chaungri Kanets than the story that they came to Kuthár from Kángra.

Bhágri Brahmans.

There is nothing special to describe about the Brahmans and Kolis. There is a tradition that the village of Bhágri was originally held by Brahman *máwis* and that the Badohi Kanets, wishing to get rid of them, adopted the expedient of inviting them to a *jag* (religious feast) and poisoning the whole lot of them. The only one to escape was a pregnant woman, who had not gone to the feast. She afterwards gave birth to a son, Surja, who removed himself and the *deota* of Bhágri to Shamanú in Mahlog, where his descendants are still called Bhagotal Brahmans. We may suppose that the ghosts of the murdered Brahmans did not neglect their opportunities, as their *newas** are still worshipped in Badoh village by the Kanets, and a *jag* given in their memory every three or four years towards the cost of which the State subscribes.

**Vide* Bashahr State Gazetteer.

CHAPTER II.—ECONOMIC.

Agriculture.

Price of land.

The principal paying crops are rice and ginger. No regular Settlement has been made, and so there are no statistics regarding agriculture available. From ten to twelve per cent. of the cultivated area is irrigated by *kuls*.

Ready markets for agricultural produce are to hand in the adjoining cantonments of Subáthu and Kasauli, and the value of cultivated land in the State is comparatively high. In the time of the late Rána sales were effected at rates varying from Rs. 80 to Rs. 150 a *bigha*, in spite of the fact that no transfer of land was recognised unless 50 per cent. of the price was paid to the State.

Forests.

The State has five demarcated forests, two of which contain *chil* pine. A working plan was drawn up in 1904. No surplus *chil* is at present available for sale after satisfying the demands of the right-holders. The only income derived from the forests is by sale of fuel, grass, and bamboos from the scrub jungles. These bring in some Rs. 400 or Rs. 500 a year.

Roads.

The only road through the State is the Subáthu-Baddi road which passes through the Durbar.

CHAPTER III.—ADMINISTRATIVE.

The only court in the State is that of the Rána, who controls the whole administration himself. The law of British India is in force wherever applicable, and the system introduced by the managers of governing the State as far as possible on the lines of a British district is still maintained. The one modification of the Indian Penal Code made is that cow killing is punishable with imprisonment for life. Administration.

The sub-divisions of the State are the five *parganas* already mentioned. The village officers are called *lambardárs*, and they are remunerated from a cess called *bishtang* which is realised at the rate of two annas per rupee of land revenue. Sub-divisions and village officers.

No regular Settlement has ever been carried out. Land revenue was assessed by Rána Bhup Chand in 1848 on the *jún* and *patha* measurements. In the majority of villages revenue was taken in cash, but some had to pay both cash and a share of the crops. The cash revenue was originally about Rs. 5,000, but under Rána Jai Chand it rose first to Rs. 8,000 and then to Rs. 15,000. Land revenue.

The payers of kind revenue are said to have been the victims of much oppression at the hands of Rána Jai Chand's officials. The system employed was as follows: The crop was cut and brought to the threshing floor, where it was covered with a layer of earth on which a sort of mark or seal was placed (called *changa*) by a State official. To break or tamper with this seal was a criminal offence, and thus the cultivator had to bribe the official not to bring a charge of damaging the seal against him, and to fee him before being allowed to open the seal and thresh the crop. The State share of the grain was one-fourth; $\frac{1}{16}$th was taken in addition for the officials, and the cultivator was left with $\frac{11}{16}$ths, but from this he was expected to feed the State *ahlkár* and his staff during their visit as well as provide the wherewithal for the necessary bribes, in addition to his cash revenue. Oppressive method of collection.

There was also a system called *paiya jins* by which *zamíndárs* were obliged to sell grain to the State at considerably less than current rates. There were various other miscellaneous imposts in cash and kind, and the burden of *begár* was exceptionally heavy. All these formed grievances which contributed to the upheaval of 1895. Other imposts.

Revision of assessment and present arrangements.

When Mián Durga Singh took over the management it was decided that the State could not bear the expense of a regular Settlement, and all that could be done was a revision of the old arrangements. The cash revenue was fixed at Rs. 6,539 and a new distribution made. The revenue of villages assessed in cash and kind was fixed at Rs. 1,000 and 1,200 maunds of grain annually. The more objectionable of the other demands were abolished and others maintained or modified. These stand at present as follows :—

Miscellaneous demand.

(1) *Bhet.*—This was a contribution towards a general feast to all subjects of the State at Diwáli. Latterly the feast had been discontinued, but the contribution remained. *Bhet* is now paid by State officials at the rate of one rupee each.

(2) *Kámdári*—a *patwár* cess at six pies per rupee of land revenue.

(3) *Bishtang*—two annas per rupee of land revenue for the *lambardár*.

(4) *Zákat*, a duty of three annas on every house which produces and sells ginger.

(5) Marriage tax.—Every *zamíndár* pays Re. 1-4-0 on the marriage of his daughter as a fee to the State menials, and gives a goat to the State on the marriage of a son. In return for the goat the State gives a turban.

(6) Customary demands for marriages, funerals, installations, etc—Each house contributes from two annas to one rupee according to its means on the Rána's installation, the birth of an heir, investiture of the Tikka with the sacred thread, and at all funerals in the Rána's family. At the Tikka's marriage an all-round subscription of Rs. 5 is levied, and contributions according to means taken at the marriage of a daughter or sister of the Rána.

Escheat of land to the State.

If a land-holder dies without leaving a direct heir or any collaterals in the second degree, his land escheats to the State and is sold by auction, with the reservation that any proved relative of the deceased, residing within the State, has a right of pre-emption at the price realised in auction. The *rít* fee, payable by the second husband of the widow or widows of a man dying under these circumstances, used to be recovered and appropriated by the State. The *rít* custom has lately been abolished officially.

Begár.

Begár is as usual of two kinds, *athwára* or ordinary *begár*, and *hela* or extraordinary *begár*. Rána Jai Chand maintained so expensive an establishment, that the attendance of thirty-five *athwára begárís*

was required at the palace daily. This formed the chief ground for his subjects' complaints against him. The number of *athwáras* has now been reduced to fifteen a day. Each *pargana* supplies three men a day, and each land-holder has to furnish a day's labour in the month for every two rupees of land revenue paid by him.

Hela begár.

Hela begár is levied on special occasions, such as marriages or feasts, where the *begáris* are paid nothing but get a share of the feast, or for special work like carrying the baggage of State officials and travellers, when they are paid coolies' wages, or repair of roads and bridges, for which no remuneration is given.

Excise.

There are two stills for country liquor at Uthri and Khadli, which are licensed each year by auction. The license-holder is permitted both to manufacture and sell. The average fee realised is Rs. 250.

Opium drugs.

Two shops are licensed for the sale of opium and drugs at Khadli and Kot. The licenses are sold by auction and usually realise about Rs. 500. The licensee imports his stock from Hoshiárpur and Baghát State.

Total revenue.

The total annual revenue of the State is about Rs. 15,000, and Rs. 1,000 are paid as tribute.

15.—KUNHIAR STATE GAZETTEER.

PART A.

CHAPTER I.—DESCRIPTIVE.

Section A.—General.

The State lies some fifteen miles west of Simla between 30° 39′ and 31° 7′ N. and 76° 59′ and 77° 3′ E. The approximate area is seven square miles; and the population in 1901, 2,168. The annual revenue is Rs. 4,000, with 1,000 maunds of grain, and Rs. 180 are paid to Government as tribute. The head-quarters are at Hat Kot in the middle of a plateau celebrated for its fertility and close to a beautiful natural tank, which is famous for its water-lilies. CHAP. I, A. General.

Section B.—History.

The ruling family is an ancient one of Gárg Raghubansi Ráj-púts, and was founded by Abhoj Deo, who is said to have come from Akhnur, a petty state now absorbed in Jammu, and to have acquired the State by conquest about the year 1154 A.D. Origin of ruling family.

Abhoj Deo left his home at the head of a band of fighting men to seek for adventures in Hindustán. He was turned aside from his direct road by the news of a revolt in Bilàspur, and coming to Kunhiár, found himself opposed by the Keonthal State troops at Raikot, a fort to the south of the present capital of Kunhiár. These he defeated, captured Raikot and the neighbouring forts, and then, pleased with the surroundings of Hat Kot, settled himself there as ruler of the country. Abhoj Deo.

Many of his descendants were keen warriors, and assisted Nálagarh and Biláspur in their various wars, chiefly against Kulu. His descendants.

The original area of the State is said to have been treble that now existing, and to have embraced a large portion of what is now Patiála territory lying to the north and west of the Simla-Sabáthu road between Sairi in Patiála and the iron bridge over the Gambhar, as well as part of the present Bághal State. This yielded an annual income of Rs. 25,000. Original area of the State.

About the year 1600, in the reign of Kesho Rai, the State began to fall on evil days. Kesho Rai was a weak and indolent ruler, who left everything in the hands of his *ahlkárs*, with the result that the neighbouring States were enabled to filch slices of territory. Bághal, ever active and hostile, seized the portion beyond the Kuni *Naddi*, and Keonthal appropriated the country between Puabu (near Sairi) and the Gambhar, which was ultimately taken from Keonthal by the British Government and given to Patiála. Kesho Rai.

CHAP. I, B.
History.
Anant Deo.

A hundred years later, in 1715, was born Anant Deo, the most famous of the line. He lived for fighting, and would have a finger in every war that was going in the neighbourhood. On one occasion he joined Bilaspur in an expedition against Nadáon in Kángra, and had an Homeric single combat with an Afghán Sirdar named Aggar Khán, the leader of the Kángra men. This resulted in Aggar Khán being slain, and Anant Deo taking his sword, which is still preserved in the State and bears the following inscription.

نصر من الله فتح قریب توکلت علی الله

His death.

In 1795 Nálagarh and Bághal united to attack Kunhiár. Anant Deo, though now eighty-one years of age with the scars of twenty-two wounds on his body, managed to repulse them. He was then invited to a conference to arrange terms of peace, and set out on horseback with one attendant only. On the road he was treacherously shot at by some Bághal men, who had been posted for the purpose. His attendant was killed, and he himself wounded and knocked off his horse. Sitting down he tied up his wound and then called out to his assailants that he had a very valuable sword, which they had better come and take. On their accepting the challenge, he killed fifteen or twenty of them before falling himself. The spot where this happened is close to Hat Kot, and is marked by a shrine and a grove of trees. The incident of course served to accentuate the hostility between Kunhiár and Bághal, which is very bitter to this day.

Maggan Deo.

Anant Deo was succeeded by his son Maggan Deo, to whom, as Thákur, the British Government granted the present State on the usual terms after the Gurkha War (Sanad, dated 4th September 1815).

Kishen Singh and Tegh Singh.

Maggan Deo died in 1816, and was succeeded by his grandson Kishen Singh, who died in 1866. His eldest son Tegh Singh succeeded, and died in October 1905 leaving two infant sons, Hardeo Singh, born 1899, and Gopal Singh, born 1901.

Present administration.

The State is at present under Government administration during the minority of the Thákur. The Manager is Lakhsmi Dhar, a Brahman, to whose family belongs the hereditary post of *bakhshi*, and with him is associated Bannu, a *lambardar*.

Bir Singh and Hira Singh.

The late Thákur for many years took no practical interest in the administration, and left every thing in the hands of his cousins Bir Singh and Hira Singh, sons of Bishan Singh, the younger brother of Thákur Tegh Singh. These men, however, were dismissed by him a year before his death, and Lakhsmi Dhar was appointed Wazir. Bir Singh and Hira Singh are alive, and hold *jágírs*, but are not allowed to participate in State affairs.

Title of the ruler

The old title of the ruler was Rai, and it is claimed that he should have been styled Rána in 1815, but that owing to the machinations of Bághal he was only made a Thákur.

CHAP. I. C.
Population.

The above account of events previous to 1815 has been furnished by Pandit Lakhsmi Dhar, the Wazir, and is no doubt mainly traditional. The Bághal version of its ancient relations with Kunhiár would probably tell a different story.

Source of the above account.

Section C.—Population.

Tribes and Castes.

The three most important sections of the population are Brahmans, Rájpúts, and Kanets. The last named are, as in most other States, the strongest numerically. The Brahmans are said to be the oldest settlers in the State, and they will be dealt with first.

Brahmans.

At the time of Abhoj Deo's invasion Kunhiár was inhabited by Sársut Brahmans, with a few families of Kanets. The descendants of these Brahmans form the bulk of the population of Hat Kot, the head-quarters of the State. Only a few families reside in the outlying villages.

Their occupations.

The Kunhiár Brahmans are noted for their skill in medicine, and practise this profession in other States, going as far afield as Bashahr. They are said to make a lot of money. A great many of them hold land free of revenue (*múáfi*) in Kunhiár, and thus they are a very prosperous tribe. The *múáfidárs* pay a small cess called *bábat*, but nothing else. They are, however, liable to *begár* service at weddings and funerals, and are usually employed on such occasions either as cooks or messengers. Their *múáfi* holdings are called *sásan*, and these are liable to confiscation if the holder defaults in *begár*.

Marriage customs.

The Kunbiár Brahmans do not permit widow re-marriage and do not admit the custom of *rít*. Neither do they demand money for the marriage of their girls, as do some other castes. They are called by the titles *jodshi*, *pada*, *pandit*, and *baid*.

Rájpúts.

Rájpúts are mostly connections of the ruling family, with the exception of a few families residing in Chaklu, Jhand, and Sangri. These latter, however, hold their land revenue-free, and are treated in every respect like the other Rájpúts, who are related to the Thákur, with the result that they have come to consider themselves so related, and have as a matter of fact become connected by marriage in some instances.

Jágirdárs.

The Rájpúts, who are relatives of the Thákur, have *jágirs*. On the occasion of a son's marriage the father has to make a payment of ten rupees to the State called *dhám*. This is supposed to be the price of grain and goats for the wedding feast. In former times he had to spend a lot of money on a feast, but now he is allowed to compound with this payment. In return the State gives him one rupee, which is called *tíka*. When a girl is married nothing is either given or taken.

CHAP. I, C.
Population.
Marriage Customs.

The practice, sometimes prevalent among Rájpúts elsewhere, of taking a daughter away in a dooly and marrying her away from home is striclly forbidden in Kunhiár, and punishable with forfeiture of *jágír*. The bride must be fetched away by the bridegroom and his *barát* in proper style. But there is nothing against a man marrying a bride brought in a dooly, from outside the State. The Rájpúts do not practise *rít* or widow re-marriage.

Kanets.

There are three main families of Kanets, Namoli, Ghamariana, and Charaundu.

The Namoli Kanets.

The following is the traditional account of the origin of the Namoli Kanets:—

A king of Hindustán had four sons, who migrated to the hills. Their names were Budh Chand, Hari Chand, Kirpal Chand and Sigmi Chand. Budh Chand settled in Beja, Hari Chand in Rihána in Kuthár, Kirpal Chand in Ladog in Bághal, and Sigmi Chand in Namol in Kunhiár. From Hari Chand are descended the Riháni Kanets, from Kirpal Chand the Ladogar Kanets, and from Sigmi Chand the Namoli Kanets. All three families were prominent in the various petty wars of their respective States.

Sigmi Chand.

When Sigmi Chand came to Namol the Brahmans and Kanets of Kunhiár wanted to make him their ruler, but he refused the honour. In spite of this they used to call him Rája. When Abhoj Deb appeared it was Sigmi Chand who advised the Kunhiár people to put him on the throne, and they did so.

Other Kanet families.

The Ghamariana and Charaundu families were settled in Kunhiár previous to this. There is no information as to their origin.

Occupations.

Most of the Kunhiár Kanets are cultivators, and nearly every family has a representative in service of some kind in Simla. Some of them are said to be clever painters and decorators and to earn high pay in different shops. Many are chaprassis in the various Government offices. All are practically illiterate.

Marriage customs.

When a Kanet girl is married, the father pays the State one rupee called *bhondri*. If a boy is married the father has to give the State a maund and a half of *atta* and rice, a seer of salt, a seer of raw sugar, a seer and a half of *ghi*, and one rupee for a goat. If the father is an old State official he has to give a goat worth three or four rupees. In return the State gives a turban.

If a Kanet woman leaves her husband and goes to another man, the latter pays the former from Rs. 100 to Rs. 300, as *rít*, and returns him all the woman's jewelry. The man who realises *rít* must give one-fourth of it to the State.

Non-fulfilment of betrothal.

If a betrothal is made, and not followed by a wedding, the boy's father can, through a *pancháyat*, recover any jewelry which may have been given to the girl, and Rs. 12 in cash. When this is done the girl is free to marry elsewhere.

CHAP. I. C.

Population.

Other tribes.

Other castes found in the State are Koli, Chanál, Dumná, Chamár, Mehtar, Jogi, Khatri, Turi, Jat, Kahár, and a few Muhammadans, but none of these are prominent enough to require special mention.

Manners and customs.

There is nothing peculiar to note in connection with religion, manners and customs in this State.

Fairs.

Two important fairs are held, one on Baisákhi at the temple of the Danon *deota* about three quarters of a mile from Hat Kot, where there is a *thákurdwára* and a tank, and the other the Sairi fair, celebrated on the first of Asauj at Bhali, a village on the banks of the Ro *naddi*. Buffalo fighting is a feature of this latter.

CHAPTER II.—ECONOMIC.

Agriculture.

The wheat grown on the plain round Hat Kot is famous throughout the hills. The rest of the cultivated land in the State resembles that of the lower hills and the general conditions of agriculture do not differ from those prevailing in the Bharauli *iláka* and described in the Simla District Gazetteer.

Trees.

There are no forests, but a certain number of trees are dotted about on the waste land, and are considered to be the property of the State. The most valuable species are *tun*, *kakru*, *kakkar*, *chíl*, *bán*, *siris*, and *shísham* The last named is very scarce.

Felling rules.

No building wood can be cut by a *zamíndár* without the permission of the State, whether he wants it for himself or for some one else. If permission is given, payment is taken at the same time. If the tree is one, which grows on the man's own land and was planted by him, the price, which he pays for it, is nominal. If the tree belongs to the State, its full value is charged. Building wood is, however, scarce, and often has to be procured from outside the State.

Manufactures and trades.

There are no arts or manufactures in the State, and no export trade.

Roads.

A road from Bilàspur, which meets the old Kalka-Simla road about four miles below Sairi, runs straight through the middle of the State. The road is unmetalled but suitable for mules.

Postal.

There are no post or telegraph offices.

CHAPTER III.—ADMINISTRATIVE.

Former system. In former days everything was done by word of month and there were no State records. When the State came under the Simla Hill States Agency, a munshi was kept for correspondence with the Superintendent, Hill States. But the only records were the revenue accounts, which were written up in Tánkri or Hindi character by the *bakhshi*.

Modern methods. Since the State has come under Government management, systematic treasury procedure and accounts keeping have been introduced, and an annual budget of income and expenditure drawn up. The only court is that of the joint managers, and the office staff consists of one clerk. Judicial proceedings are recorded in regular manner, and are conducted in accordance with the Indian Penal Code and the Codes of Criminal and Civil Procedure.

There is no system of registration.

Land Revenue No land revenue Settlement has ever been made. Land is measured by what is called the *nazari pamáish* (*i.e.*, eye measurement), a system, which is said to be as old as the Aryan settlement in India. Area is not calculated by surface measurement, but by estimate of how much seed is required to sow it. And the amount of seed is not measured by weight but by capacity, which method is called *parima*.

Land measurement. The table of land measurement in use in the State is—

16 pathas	1 jún.
20 júns	1 khar.

A *jún* of seed is supposed to be equal to one *kacha* maund of 17 *pakka* seers, and the area of a *jún* to be equivalent to four *bighas* of the size used in the Simla district.

Cultivated area. The cultivated area in the State is about 5,500 *bighas*, the rest being grazing and waste land; 1,500 *bighas* are in the possession of Brahmans and other *múáfidárs* and yield no revenue, except a light cess called *bábat*. The remaining 4,000 *bighas* yield a cash revenue of Rs. 2,050 and a kind revenue of about 1,000 maunds annually.

Ownership of land. All land theoretically belongs to the State. The best land is kept by the State in its own hands, and the State is both *ála málik* and *adna málik* of it.

Tenures. *Zamíndárs* can acquire the rights of *adna málik*, or occupant, in other land by payment of *nazarána*. The amount of *nazarána* runs as high as Rs. 50 a *jún* for good land. An *adna málik* may mortgage, but not sell his holding. When he dies his heirs must pay a small *nazarána* to the State for succession to his rights. This is called *uda dhalán*. If he leaves no near relative, his rights revert to the State, who transfers them to some one else on payment of the full amount of the original *nazarána*,

Partition. The rights of *adna málik* may be partitioned, but in this case Rs. 10 are due to the State as *nazarána*. This is a fixed charge and is irrespective of the size of the holding or the number of sharers. A partition is called *bandákara*.

Cash revenue rates. An *adna málik* or occupant pays his revenue in cash. The rates per *jún* per annum:—

	Rs.	a.	p.
1st quality land	6	0	0
2nd „ „	3	0	0
3rd „ „	1	0	0

State rents. The land, in which the full rights are reserved for itself by the State, comprises all the fertile fields round Hat Kot, and is disposed of in three ways—

(1) A few fields are cultivated direct by the State through *begarís*. Such land is called *sihal*.

(2) The worst of the land retained by the State is let out to tenants, who pay ⅓rd *batái* at each harvest, and are liable to ejectment at will. This land is called *khálsa*.

(3) The rest of the good land round Hat Kot is let out on leases of three years currency. Tenants pay:—(*a*) from Rs. 4 to Rs. 2 per *jún nazarána*; (*b*) from Rs. 9 to Rs. 6 per *jún* cash rent; (*c*) one-third *batái* at each harvest. The leases are put up to auction and given to the highest bidder.

Cesses. In addition to land revenue and rent, five cesses are realised all payable at Diwáli. These are:—

(1) *Bhed*, one pice per *jún* of cultivated land.

(2) *Parwa*, one *batti* (five seers *kacha* or two seers *pakka*) of grain per rupee of land revenue paid.

(3) *Ghi*, four seers *kacha* (1½ seers *pakka*) of *ghi* per *kain* of 12 *júns* cultivated land.

(4) *Sail*, a bundle of *sail* or wild hemp from each *begári*.

(5) *Koli Ghas*, eighty bundles of grass per *kain* of cultivated land.

Begár. *Begár* is exacted at the rate of four months in the year per house, *i.e.*, one day in every three. Each *begári* is given a *kacha* seer of grain a day while working, and, as a consideration for *begár*, those who pay revenue in kind are allowed 2½ *júns* in every *kain* free of revenue. But those who pay cash revenue get no compensating allowance.

Bhandár. All grain received as rent or revenue is put into the State granary or *bhandár*, and amply suffices for all disbursements in kind made by the State. In a good year there is sometimes a surplus for sale. All inmates of the palace and State servants receive a daily food allowance from the *bhandár*.

There are three descriptions of revenue-free tenures. One is that of certain Brahmans as described above. Another is that of State servants who are remunerated in this way instead of with cash salaries. The third is the grant of land for their support to younger scions of the Thákur's family. *Múáfis* and *jágírs.*

The grants to Brahmans are apparently perpetual, but there is no certain information of this point. Those to State servants terminate on the death of the grantee, though part is sometimes continued as a charitable allowance to his children, if they are not left in a position to earn their own living. The *jágírs* of the Thákur's relatives, or Miáns, as they are popularly called, are subject to decrease as one generation succeeds another. Terms.

A *jágír* to a member of the ruling family originally consists of 60 *júns* or 240 *bighas*. A brother of a Thákur is married at the State expense and then given a *jágír* and nothing else. At the second generation one-third of the *jágír* is deducted and resumed by the State, and the remainder is gradually diminished after every generation until at the fifth generation the holding is reduced to 12 *júns* or 48 *bighas*. A *jágirdár* is required to serve the State, if required, without further remuneration. *Jágírs.*

A *khawás-záda*, or son of a Thákur by a concubine, receives no *jágír*, properly so called, but is given free of revenue 30 *júns* or 120 *bighas*, which is eventually reduced to 6 *júns*.

Miscellaneous revenue amounts to about a thousand rupees. Sales of wood and grass bring in about Rs. 350, court fees and fines about Rs. 400, and contracts Rs. 250. The contracts are for opium and *charas* shops, farms of *árhat* dues, camping ground dues and *dhami* (octroi), and for sale of fruit from the State gardens. There are two such gardens, one at Hat Kot and the other at Báni Kunhiár. They are well stocked with fruit trees of various kinds, but are badly in need of a trained man to look after them, and do not yield as much as they should. Miscellaneous revenue.

No stamps are used. Court fees are only levied in Civil suits at the rate of ten per cent. on the value. Court fees.

There is only one shop at which opium and drugs are sold, situated at Hat Kot. The license fee realises some Rs. 28 annually. Excise.

There are no buildings of any note. Buildings.

A police force of nine is kept and there is a lock-up for prisoners. As elsewhere in the hills crime is rare. Police.

No school or hospital exists in the State. Education and medical.

[illegible] are for these dependants of successive Rajas. One [illegible] Diwan Ridhmal, described above [illegible] this [illegible] who are remitted [illegible] way [illegible] of [illegible]. The third is the grant of [illegible] for the [illegible] expenses of the Rani and [illegible] family.

Sanads. [illegible] to Bashahr was probably granted, but there is no information of this point. There [illegible] the [illegible] of the [illegible]. Those [illegible] to [illegible] and left in a position to earn their own living. The [illegible] or Mians, as they are popularly called, [illegible] in a [illegible] proportion to [illegible] number.

Mafis. [illegible] of the ruling family originally receives [illegible] 30 [illegible]. A brother of a [illegible] is [illegible] the [illegible] and then given a [illegible] and [illegible]. At the [illegible] of the [illegible] is [illegible] and [illegible] and the [illegible] is gradually diminished [illegible] the holding is reduced [illegible]. A [illegible] is required to serve the State [illegible] without further remuneration.

A [illegible] or [illegible] by a [illegible] receives no [illegible] properly so called, but is given free of revenue 30 [illegible] which is eventually reduced to 6 [illegible].

Miscellaneous Revenue. [illegible] revenue amounts to about a thousand rupees, [illegible] and grass being [illegible] about Rs. 350, court fees [illegible] Rs. 400, and [illegible] Rs. 250. The contracts are for [illegible] shops, [illegible] camping ground [illegible] (octroi), and [illegible] sale of fruit from the State [illegible]. There are two such [illegible], one at [illegible] Kot and the other [illegible]. They are well stocked with fruit trees of [illegible] a [illegible] man to look after [illegible] as much as they should.

Court fees. [illegible] Court fees are only levied in Civil [illegible] the rate of ten per cent. on the value.

Excise. [illegible] only [illegible] at which opium and drugs are sold, [illegible] Kot. The licence fee realises some Rs. 38 annually.

Buildings. There are no buildings of any note.

Police. A police force of [illegible] is kept and there is a lock-up for [illegible]. As elsewhere in the hills crime is rare.

Education and Medical. No school or hospital exists in the State.

16.—MANGAL STATE GAZETTEER.

PART A.

MANGAL STATE.

Mangal lies on the left bank of the Sutlej between 31° 18' and 31° 22′ N., and 76° 55' and 77° 1′ E. It is bounded on the north by the river and on the south by Biláspur and Bághal. It measures some 12 square miles and has a population of 1,227. General.

Mangal is almost the most inaccessible of the Hill States. Its area consists of a series of precipitous hills. Originally a tributary of Biláspur, it was declared independent at the end of the Gurkha War. Beyond this the State has practically no history. History.

The ruling family are Rájpúts of the Atri tribe, and are said to have come originally from Márwar. The present chief is Tilok Singh, born in 1857, who succeeded his father Jít Singh in 1892. His title is Rána. The ruling family.

The Rána is assisted in the administration by his brother Kanwar Nihál Singh, who acts as Wazír. No special laws are in force, and the Government is purely patriarchal. Administration.

Land revenue is assessed on old-fashioned principles. The seed capacity measurement is adopted, which is similar to that formerly employed in Biláspur and Bághal. Twenty-four *takas* make one *bháoli*, and a *bháoli* is said to be the area, which can be sown by ten *kacha* maunds of seed, *i.e.*, 160 *pakka* seers. Thus the *taka* here is approximately the same as it was in Bághal, the Bághal *taka* being described as about 6 seers *pakka*. The *bháoli* is the unit of assessment, and each *bháoli* pays Rs. 10 cash revenue and 30 *kacha* maunds of grain. Land revenue

In addition each householder pays one rupee and a *kacha* seer of *ghi* to the State on the first of Mágh, and the usual subscription for marriages, etc., in the Rána's household is levied at an average rate of one rupee per house. Additional revenue.

Every *zamindár* who holds a *bháoli* of land must render *athwára* or ordinary *begár* for six days in the month, and every householder is, in addition, liable to furnish *hela* or special *begár* for two days in the month. The occasions on which the latter is demanded are the same as in other States (*vide* Kuthár Gazetteer). Begár.

About Rs. 20 are derived from licenses to purchase opium; otherwise there is no miscellaneous income. Opium.

The State has no excise or stamp system, no roads, police, school, or hospital. The two latter institutions are available at Biláspur, for those that require them. Excise, etc.

The total income of the State excluding the value of kind revenue is about Rs. 700, and Rs. 72 are paid as tribute. Total revenue.

BEJA STATE.

Beja is a small State of four square miles lying on the western slopes of the Kasauli hill. It is bounded on the north by Kuthár, on the east by Patiála and Kasauli, on the south by Patiála, and on the west by Mahlog. The population in 1901 was 1,131. General.

The ruling family are described as Rájpúts of the Tunár *got.* Their records are said to have been destroyed in the Gurkha War, but tradition gives them an origin from somewhere in the neighbourhood of Delhi. Origin of the ruling family.

The family tree starts with a Rája, Dhol Pál. His descendant in the 37th generation, Shamsher Chand, came from Delhi to Kankhal near Hardwár. Thence his grandson, Rám Chand, made an unsuccessful inroad upon Sirmur, and was repulsed. He took up his abode at a place in the hills called Manjna, and built several temples there. His grandson, Garab Chand, attacked the Rána of Bhoch (the former capital of the present Baghát State), and took his kingdom, which comprised some of the present Baghát State and of the Patiála tahsil of Pinjor as well as Beja. Garab Chand's grandson, Bishen Chand, was a harsh ruler, and the bulk of his subjects took advantage one day of his absence at Beja to revolt to Baghát. Bishen Chand had perforce to be content with Beja. History.

For many years Beja was tributary to Biláspur, but became independent in 1790 in consequence of the partial conquest of Biláspur by Nálagarh.

Mán Chand, in the 21st generation from Bishen Chand, was the chief at the time of the Gurkha invasion. He had some skill as a physician, and successfully treated certain of the Gurkha officers, and in return was granted a *sanad* for his State. Subsequently he found the Gurkha rule oppressive, and joined General Ochterlony. At the close of the war he was restored as independent chief of Beja under the title of Thákur, by *sanad* dated 4th September 1815. The Gurkha War.

Thákur Udai Chand, grandson of Thákur Mán Chand, died in 1905, leaving as his heir a son named Puran Chand, aged about ten. The State is administered during the latter's minority by a council consisting of Amar Singh, Wazír, and Devi Singh, Bakhshi, and they act generally in accordance with the law and practice of British India. Present arrangements.

The two principal deities worshipped in Beja are Devi Jálpa, the Thákur's family goddess, and *deota* Biju. A description of the latter will be found in the Kuthár Gazetteer. Jálpa is said to have been worshipped by the ruling family since the days of Rája Dhol Pál, and her image accompanied his descendants in all their wanderings. Religion.

Principal crops.

The principal spring crops are wheat and barley, and the principal autumn crops, rice, maize, *koda*, *másh*, *kulath*, turmeric, and ginger. Beja is noted for its ginger.

Sub-divisions.

The State has four *parganas*—Dhárti, Balli, Girdnawár, and Pheta. There is one *mahta* or *zaildár* over these and five *lambardárs* in all.

Land measurement.

Land revenue is assessed on seed measurements, of which the following table is given:—

4 *thákris*	... ...	1 *patha.*
16 *pathas*	... ...	1 *jún.*
20 *júns*	... ...	1 *khar.*

The *thákri* and *patha* are measures of capacity, and the weight of a *patha* of one grain varies from that of another. The respective weights of a *patha* of certain kinds as stated in Beja are as follows in *pakka* seers :—Wheat $3\frac{3}{8}$ seers; barley $2\frac{1}{2}$ seers; unhusked rice $2\frac{1}{16}$ seers; *mash* $3\frac{3}{16}$ seers; maize $2\frac{13}{16}$; *koda* $2\frac{11}{16}$. The area of land is calculated by the amount of seed, which is required to sow it, barley being taken as the standard grain for unirrigated, and rice for irrigated. It is stated that in Beja two *pathas* go to the *bigha*. This is probably a mistake, as elsewhere the *bigha* is calculated to equal either four or five *pathas*.

Land revenue.

The revenue rates are, irrigated land from Re. 1 to Re. 1-8-0 per *bigha*, unirrigated six annas to twelve annas, *bangar* two annas to four annas. The total demand amounts to Rs. 1,375. *Zamindárs* are allowed to pay their revenue in kind if they like, but the practice of systematically collecting part of the revenue in grain was abandoned in 1899 in consequence of disputes between the Chief and his subjects.

Debts due to the State.

The late Thákur Udai Chand and his predecessor Partáb Chand used to engage in money-lending, and accounts in the State office show a total sum of between Rs. 90,000 and Rs. 1,00,000 as owed on such transactions by various persons in Beja, Kuthár, Mahlog, and Patiála States. In some cases instalments have been fixed, and in others interest is duly calculated and added each year. The State manages to collect some Rs. 5,000 a year on these debts, but many of them are irrecoverable. Certain lands in Patiála and elsewhere are in the hands of the State as mortgagee, as a result of loans made by the late Thákur. The State gets about Rs. 1,000 worth of grain a year as rent for these lands.

Miscellaneous income.

Apart from the above source, the miscellaneous income of the State does not exceed Rs. 1,500, of which Rs. 900 are derived from rent of houses in Kasauli and Simla.

Excise.

A distiller is licensed to manufacture and sell liquor within the State and pays Rs. 100 for his license. A similar amount is realised from the sale of a license to retail opium and drugs.

Non-judicial stamps are not in use. Court-fee and receipt stamps are made by impressing a seal on blank paper. In civil suits Rs. 7-8-0 per cent. on the value are charged as Court-fees. This source brings in some Rs. 80 a year. Stamps.

Rs. 180 are due from the State as tribute, but Rs. 24 only are paid, Rs. 56 being deducted on account of land leased by the Kasauli Cantonment authority. Tribute.

A police force of one Sub-Inspector, one sergeant, and six constables is maintained. Being nearer to the plains, crime is slightly more rife here than in other Hill Sates, but it is not serious. There is a jail in charge of the police with separate accommodation for male and female convicts. Police.

There is no school. The Tikka with three or four other boys of the State go to school at Kasauli. The Kasauli Dispensary is also available for people requiring medical aid. Education.

18.—DARKOTI STATE GAZETTEER.

PART A.

DARKOTI STATE.

General. Darkoti is, in point of size, the smallest of the independent Hill States. It lies some forty miles to the east of Simla, and measures four square miles. On the east it borders with the Jubbal State, and on the other sides is surrounded by the British *iláka* of Kotkhái. The road from Kotkhái to Jubbal runs through the middle of the State.

History. The present Chief is Rána Rám Saran. His family is an ancient one. It was founded by Durga Singh, said to be a scion of the Jaipur ruling house, and Rána Rám Saran is in the 24th generation from him. When the Gurkhas were driven out of the hills, Darkoti was restored to the then Chief on the usual terms. Owing to the smallness of the territory no tribute is taken.

The people. The population in 1901 was 518. There is nothing peculiar to record of the people, their manners, customs, religion, system of agriculture or the like.

Forests. The State has some good forests, which owing to their mismanagement by the Rána have been taken under the administration of the Superintendent, Hill States. They yield no income at present, but with proper care are likely to be profitable in the future.

Administration. The Rána administers the State himself on patriarchal lines. He has the assistance of four *ahlkárs*. There are two *parganas*, Shili and Paráli, and six *lambardárs*.

Revenue. The land revenue was summarily settled in 1855 on the seed measurement basis, and amounts now to Rs. 500-2 per annum. *Nazarána* brings in about Rs. 28 a year; opium licenses Rs. 25 or Rs. 30; court-fees, which are levied at the rate of eight annas for each criminal case and Rs. 7-8-0 per cent. on the value of civil cases, yield another Rs. 30, and the total average income of the State is about Rs. 600.

Customary demands. Contributions on the occasion of marriages in the Chief's family are from Rs. 3 to Rs. 25 per house according to status, and for funerals Re. 1 per house.

Schools and Hospitals. There is neither school nor hospital, but those at Jubbal and Kotkhái are easily accessible to the people of the State.

19.—TARHOCH STATE GAZETTEER.

PART A.

TARHOCH STATE.

Tarhoch, with an area of 75 square miles, is situated near and to the west of the Tons and Pabar rivers, and about 40 miles east of Simla, though the distance by road is some sixty miles. It consists of two parts. The smaller portion, Kiran *iláka*, is drained by the Tons, and the larger, situated two miles to the north, by both the Tons and the Pabar, these two rivers meeting near the south-eastern boundary of the northern portion. General.

The greater part of the northern boundary of the main portion is formed by a high ridge of about 11,000 feet elevation between the peaks of Kanchu and Chráchpur. From Chráchpur peak the boundary is a stream called the Káshta Gád, which runs into the Pabar. Boundaries.

The States lying along this northern boundary are first Jubbal to the west and then Ráwin, on the west and part of the southern boundary is Jubbal again, and along the rest of the southern boundary and the east is the Jaunsar *pargana* of the Dehra Dun district. Kiran *iláka* is in the form of a triangle, with Jaunsar on two sides of it, and Jubbal on the third, the western side.

Tarhoch formerly constituted part of the Sirmúr State, and was bestowed as a gift on Kishan Singh, ancestor of the present Thákur, twenty-four generations back. When the hill districts fell under the dominion of the British, Karam Singh was the nominal Chief of Tarhoch, but on account of his age and infirmities had been obliged to delegate his authority to his brother Jhobu. When Karam Singh died, the chiefship was conferred on Jhobu and his heirs by a *sanad* of 1819. Latterly, in 1838, Ranjit Singh, son of Karam Singh, set up his claims to the *gaddi*, which after five years of intrigue and correspondence were finally admitted in 1843. In that year Ranjit Singh received a *sanad* conferring the State on him and his heirs in perpetuity subject to the usual conditions. Ranjit Singh died in 1877, and was succeeded by his grandson Kidár Singh. Kidár Singh died on 13th July 1902, leaving a minor son, Surat Singh. Surat Singh came of age in 1908 and then succeeded to the administration, which had been in the hands of Mattra Singh, Wazír, during his minority. History.

The Tarhoch chiefs are stated to have been originally Ránas, but since the Gurkha War they have been styled Thákurs. Title of the chief.

The State has a population (1901) of 4,411, mainly Kanets. It depends entirely on agriculture, the conditions of which are the same as in Jubbal. The people.

Forests.

In regard to forests the State of Tarhoch comes next in importance to Jubbal, which adjoins it. This State has demarcated forests aggregating 19,275 acres, of which nearly two-thirds contain deodar. The forests are of much the same character as those of Jubbal; but some of them have been much damaged by excessive fellings in the past and by fire. During the Thákur's minority the forests were directly under the control of the Superintendent Hill States. The working plan was made in 1901, and the annual fellings consist of 750 deodar and 200 blue pine. The trees are sold standing to contractors, who make their own arrangements for sawing up and exporting the timber.

Communications.

The Simla-Chakráta road between Peontra and Tiuni skirts the northern edge of Kiran *pargana*. Another road from Deorha (the Jubbal Durbár) to Peontra passes through the Durbár. There is a forest bungalow at Tálra Thách, which is connected with the Durbár by a road. Another road running through Tálra Thách from Cháchpur connects with the Chakráta road at the north-east corner of Kiran *pargana*. There are several streams by which timber can be floated into the Pabar or Tons.

Postal.

The nearest post office is Chaupál in Jubbal State, 20 miles from the Durbár, from which there is a delivery once a week.

Administrative arrangements.

The Thákur conducts the whole administration himself. All cases are decided summarily in accordance with custom, except such as concern subjects of other States or relate to forest matters. In these the procedure is in accordance with the law of British India and a record is made in ordinary way.

Divisions.

The State is divided into nine *parganas*: Buria, Chaghán, Majhol, Goji, Paráli and Durbár, Shila, Kiran, Solang, and Sainj. There are eighteen *lambardárs* and three *zaildárs*.

Land revenue.

There has been no regular Settlement of land revenue, but a summary assessment, which is still in force, was made in 1842 by Kewal Rám, the Manager appointed by Government to administer the State pending decision of the claims of Ranjit Singh. The revenue rate is two annas six pies per *patha* of land, which here means as much land as one-and-a-quarter *kacha* seers of wheat seed would sow. This gives a total *jama* of Rs. 2,895-5-0, which is recovered in the usual two instalments.

Other revenue.

Additional revenue, direct and indirect, is derived from the following sources :—

(1) *Máng ghalla.*—Each *zamíndár* has to give in addition to his cash revenue a certain quantity of grain at each harvest. Wheat is taken in the Rabi, and *koda* in the Kharif. The quantity varies from five to twenty seers per holding according to its capacity. The result is some eighty maunds at each harvest.

(2) *Tel.*—Each *zamíndár* furnishes either a quarter or half seer of oil a year according to his circumstances. Other revenue.

(3) *Customary demands.*—At weddings in the Thákur's family, and on such occasions as his accession to the *gaddi*, each *zamíndár* subscribes from one to ten rupees, according to requirements and his status, and also some grain. For funerals the amount is from one to five rupees.

(4) *Nazarána*—which averages Rs. 245 a year.

(5) Fines, amounting as a rule to about Rs. 200.

(6) The *zamíndárs* of the State have to provide ploughs and bullocks for the State domain lands, the *básis*. There are five *básis*, each in charge of a *bhandári* or storekeeper.

(7) *Begár*, which is levied according as labour is required. There are no fixed rules.

There is one license-holder for manufacture and sale of liquor at Káshta Kiár. He pays Rs. 15 a year. The only tax on opium is a license fee of Rs. 5 levied on outside purchasers. About four such licenses are taken out in the year. Excise and opium.

Court fees are only levied on suits and cases tried in regular form. They do not amount to more than Rs. 25 a year. Court fees.

The total revenue of the State, apart from the forests, averages about Rs. 4,000 annually. The forests bring in from Rs. 20,000 to Rs. 30,000 a year. Rs. 288 are paid as tribute to Government. Total revenue.

Each *pargana* furnishes a peon or sepoy, and these act as police and jail warders. Crime is very rare, and the few convicts are confined in an ordinary house near the Durbár. Police and crime.

There is no school within the State, and none accessible from the State, nor is there any hospital. Education and medical.

20.—SANGRI STATE GAZETTEER.

PART A.

SANGRI STATE.

Sángri lies on the left bank of the Sutlej between 31° 16' and 31° 22' N. and 77° 22' and 77° 28' E. The river encloses it on two sides, and it is otherwise surrounded by Kumharsain, Bhajji just touching it on the south-west corner. Its area is sixteen square miles, and population (1901) 2,774. General.

Sángri originally belonged to Bashahr, and was taken from that State by Rája Mán Singh of Kulu some time during the first half of the 18th century. In 1803 it was seized by the Gurkhas, but was restored in 1815 by the British to Rája Bikrama Singh of Kulu. Bikrama Singh died in 1816, and was succeeded by Ajít Singh, his son by a *khawás, i.e.*, a non-Rájpút inferior wife. History.

Rája Sansár Chand of Kángra had before this invoked the aid of Mahárája Ranjít Singh against the Gurkhas. This gave the Mahárája a footing in the hills, and he proceeded to make himself master of Kángra. A tribute of Rs. 40,000 was demanded from Kulu, and collected by force of arms about the year 1814. The Sikhs and Kulu.

In 1839 a Sikh army under General Ventura attacked Mandi, and from there proceeded to Kulu to realise the tribute. Rája Ajít Singh was captured, but the detachment escorting him through Seoráj with the object of compelling the surrender of the forts in that locality was ambushed and destroyed by the Seorájís. Ajít Singh fearing reprisals withdrew to Sángri. Desultory fighting ensued, the Sikhs meantime keeping the two Ránís, Katochni and Keonthali, prisoners at Sultánpur. In 1841 these ladies escaped, and were on their way to Sángri, when they heard of the Rája's death. They returned to Sultánpur, and commenced negotiating with the Sikhs about the succession. Mahárája Sher Singh had, in the meantime, succeeded Ranjít Singh, and he was inclined to allow Kulu to be governed by its own Rája paying a heavy tribute to Lahore. Rája Ajít Singh.

The rightful heir to Ajít Singh was his uncle Mián Jaggar Singh, who was, however, deaf and partly dumb, and more or less imbecile. He was accordingly passed over in favour of his son Randhír Singh. Randhír Singh started for Lahore to receive investiture at the hands of the Mahárája, but died at Mandi on the way. The Sikhs then selected Thákur Singh, a cousin of Ajít Singh, made him a Rája, and gave him Wazíri Rupi in *jágír*. He was offered the whole country on condition of paying tribute, but refused the responsibility. Rája Thákur Singh.

Meantime Jaggar Singh remained in possession of Sángri. The Kángra Hill States were annexed by the British in 1846 after the Sikh War, and Thákur Singh was continued as titular Rája with sovereign powers within his *jágír*. The claims of Jaggar Singh were once more passed over. In 1849 Jaggar Singh had a son, Híra Singh, and two years later another, Sansár Singh, Jaggar Singh.

Híra Singh.

Híra Singh was adopted by the Katochni Ráni of Ajít Singh, and allowed to succeed to her *jágír* in Seoráj. He succeeded his father as Mián of Sángri in 1876, and was eventually granted in 1887 the hereditary title of Rái.

Administrative arrangements.

The State is administered in accordance with the law of British India. Most of the work is done by the Wazír, Ambadatgír, a Gosáin, the hereditary priest of a Shivála temple in Simla. The Rái acts as appellate authority. There are three *parganas*, each with a *zaildár* and two *lambardárs*.

Land revenue.

A summary assessment of land revenue was made in 1887 on the following seed measurements:—

2 seers *pakka* (wheat)	1 *patha*
16 *pathas*	1 *bhár*.

The unit of assessment is the *kain*. A *kain* of first class land (*bákhal awal*) is the area which three *bhárs* of wheat would sow. A *kain* of second class land (*bákhal doyam*) is of three and a half *bhárs*, and of four *bhárs* in the case of third class land (*bákhal soyam*).

On each *kain* one rupee is paid at each harvest, and in addition at the spring harvest one *bhár* of wheat and one *bhár* of barley are taken, and at the autumn harvest one *bhár* of *kangni*, six *pathas* of rice, and two *pathas* of *másh*. This brings in yearly about Rs. 1,324 in cash, 463 *bhárs* of wheat, 449 *bhárs* of barley, 450 *bhárs* of *kangni*, 205 *bhárs* of rice, and 56 *bhárs* of *másh*.

Excise and opium.

There is no excise system in the State. The cultivation and sale of opium are governed by the rules of the British Act. The average income from poppy cultivation is Rs. 47 and from retail license fees Rs. 10.

Stamps.

Stamps, court-fee and non-judicial, bring in some Rs. 300 a year. The British Court Fees and Stamp Acts are enforced as far as possible. Stamps are manufactured by the usual simple process of impressing the State seal on a piece of plain paper.

Customary demands.

The usual customary demands are levied on the occasions of marriages and deaths in the chief's family, but in accordance with no fixed principle. The sum required is distributed among the subjects.

Begár.

Begár is imposed as required. It is governed by no special rules.

Police.

There is no police force. When necessary the duties of the police are carried out by ordinary *begárís*. Crime is extremely rare.

School, etc.

The State has neither school nor dispensary.

DIALECTS OF THE SIMLA HILLS

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

In the Simla States west of Long. 78° there is a congeries of dialects not differing very widely from one another. They are at present classed as belonging to the Western Pahāṛī Language of the Northern Group of the Sanskrito-Aryan Family. East of Long. 78° there are Tibeto-Himalayan languages which belong to the Indo-Chinese Family. They are found only in Bas͟hahr State. At present we know very little about the Simla States languages, with the exception of Tibetan in the extreme east, and any contribution to our knowledge is peculiarly desirable. In the notes which follow I have endeavoured to give an idea of three main dialects—Baghāṭī, the centre of which is in the two portions of Baghāṭ State and in the piece of Paṭĕāḷa which lies between them; Kiũṭhalī, which is spoken in Kiũṭhal State and the surrounding districts, and the dialect of the British district of Kōṭ Gurū (frequently, but erroneously, referred to as Kōṭ Gaṛh). To these are added brief notes on two sub-dialects—Eastern Kiũṭhalī, whose centre is the eastern detached portion of Kiũthal, and the dialect of the British tract of country known as Kōṭkhāī. These two sub-dialects differ very slightly from the main Kiũṭhalī dialect. The above-mentioned dialects, then, represent fairly well the speech of all the northern and central Simla States, except those of Bilāspūr, Nālāgaṛh, Jubbaḷ and Bas͟hahr. These four States still require to be investigated, as with also Nāhan or Sirmaur which lies immediately to the south.

These three dialects have some interesting points in common. They have a separate feminine form in the Sing. Oblique of the 3rd Pers. Pron. Kōṭ Gurūī has in addition a neuter form *tĕtth*, which is almost identical with the Kas͟hmīrī *tath*.

The presence in all three dialects of what appears to be an organic Passive Participle, and the peculiarity of usage connected with it, have been alluded to in the Notes on the Verbs under each dialect.

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Baghāṭī,

I am not is *nīh āthī*, in Kiūṭhalī it is *nīh ānthī* (or *ānthī*) and in Kōṭ Gurūī *nīh ainthi*. It would be very instructive to know how widely the negative form is spread. It is found in the Gujarātī language and also in Kulū, and a negative auxiliary, not however indeclinable, is common in dialects of Laihndā.

Another common feature of the three dialects lies in the fact that the singular of nouns is almost identical with the plural. In each dialect the plural is the same as the singular except in the Vocative case, and in nouns ending in *-ā* the Nominative. This peculiarity is also found in Kulū and in the Curāhī dialect of Camba and the Gādī dialect of Camba and in Kāŋgṛā.

Baghāṭī-speaking people seem to avoid using the letter *h* nearly as much as Italians; thus we have *atṇā* return, for Hindī *haṭnā*, *aul*, plough, for *hal*. Frequently, too, when in Hindī there is a consonant compounded with *h*, in Baghāṭī it is separated from the *h* by a vowel, as in *gōhṛā* horse, for *ghōṛā*; or the *h* may be omitted as in *ḍillā* lazy, Hindī *ḍhīlā*, Panjābi *ḍhillā*. The extreme faintness of the enunciation of *h* makes it very difficult in some words to say whether there should be an *h* or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdū or Hindī. It is difficult, for example, to say whether the verb 'be' is *ōṇā* or *ōhṇā*, or the, verb 'remain' *rauṇā* or *rauhṇā*. The Stative Participle, as *rīṛādā*, 'in the state of having fallen,' is of the same form as in Bhaṭĕāḷī, spoken in the south-west of Camba. Thus *gōādā*, 'in the state of having gone,' *rōādā (rōhādā)* 'in the state of having remained,' correspond to Bhaṭĕāḷi *gōādā*, *rĕhādā*.

Kiūṭhalī has most of the grammatical features of Baghāṭī. The fact that it is spoken so far east as Kōṭ Khāī, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (S̲himla) municipal area. Its word for speak, *dzŏpṇu*, is interesting in being like Pŏgulī, *zapnu*, Jammū Sirājī *zabṇō*, Kis̲h̲ṭawāṛī, *zabunŭ*, Kas̲h̲mīrī, *dapun*.

Kōṭ Gurū is separated from the Sirāj Taḥṣīl of Kulū by the Satlaj river. We find, as we should expect, a considerable resemblance between Kōṭ Gurūī and Outer Sirājī.

Jubbaḷ is said by its inhabitants to have two dialects—Barōṛī and Bis̲h̲sau. These two are however extremely like one another and may be considered one. It is not a little remarkable that they resemble Baghāṭī more than they resemble any other of the dialects treated of above, notwithstanding the fact that geographically Baghāṭī is the most distant from them.

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahāṛī, without specifying the dialect.

Nearly all the rest claimed to speak Panjābī, except in Bas͟hahr, where there are over 19,000 speakers of Kanāwarī and 2,300 speakers of Bhōṭiā, which may be the same as Tibetan. In Nāhan (Sirmaur) 104,000 persons were entered as speaking Sirmaurī, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanāwarī is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanās͟hī, the language of a single isolated village in Kulū called Malāṇa, and with Lāhuḷī, a language which has four dialects—three spoken in British Lāhuḷ and one in Camba Lāhuḷ.

The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. *u* is a long sound as *eu* in French *douloureux* (the rest of the word being in ordinary type). ī is a sound midway between ĭ and ī. Similarly *u* italicised, occurring in a word in ordinary type, denotes the sound halfway between ŭ and ū. Printing difficulties account for the clumsiness of some of these signs.

T. Grahame Bailey,
Wazīrābād.

January 30th, 1905.

SIMLA HILL DIALECTS.

I. BAGHĀṬĪ.

NOUNS.

Masculine.

Nouns in -ā

	Sing.	*Plur.*
N.	gōhṛ-ā horse	-ē
G.	-ē rā	-ē rā
D.A.	-ē khē	&c.
Loc.	-ē manjhē	
Ab.	-ē dē	
Agent	-ē	
Voc.	-ĕā	-ĕō

Nouns in a Consonant.

	Sing.	*Plur.*
N.	gaur, house	gaur
G.D.A.L.Ab.	gar-ā rā, &c.	gar-ā, &c.
Ag.	-ē	-ē
Voc.	-ā	-ō

Nouns in -ī.

	Sing.	*Plur.*
N.	hāthī, elephant	hāthī
G.D.A.L.Ab.	,, rā, &c.	,, &c.
Ag.	hāthī-ē	hāthī-ē
Voc.	-ā	-ō

Nouns in -ū.

	Sing.	*Plur.*
N.	ĩndū, Hindu	ĩndū
G.D.A.L.Ab.	,, &c.	,, &c.
Ag.	ĩndūē	ĩndūē

bā̃pū, father, indecl. in the Sing. seems to prefer in the Plural *bau*, G.D.A.L.Ab. *bauā rā*, &c. Ag. *bauē*.

naū̃, name, has G. &c., *naū̃ā rā*, &c., Plur. the same.

Feminine.

Nouns in -ī.

	Sing.	*Plur.*
N.	dī, daughter	dī-ā
G.D.A.L.Ab.	dī-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē
Voc.	-ē	-ō

Nouns in Consonant.

	Sing.	*Plur.*
N.	baihṇ, sister	baihṇ-ā
G.D.A.L.Ab.	baihṇ-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē

Nouns in -ō.

	Sing.	*Plur.*
N.	bōbb-ō, elder sister	bōbb-ō
G.D.A.L.Ab.	-ō rā, &c.	-ō rā, &c.
Ag.	-ōē	-ōē
Voc.	-ōē	-ĕō or ōĕō

	gāē, cow	
N.	gā-ē	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī, &c.
Ag.	-īē	-īē

The word *jaṇā*, man, is sometimes used curiously as a mere expletive, *e.g.*—*Sē jaṇē rupayyē*, those rupees; *tĕs jaṇē yarā manjhē*, in that house.

PRONOUNS.

Sing.

	1st	2nd	3rd (he, she, it, that)	ēh, this
N.	aū	tū	sē	ēh
G.	mērā	tērā	tĕsrā, *f.* tēā̃rā	ĕsrā, *f.* iā̃ rā
D.A.	mākhĕsē, mākhē,	tākhĕsē, tākhē	tĕskhē *f.* tēā̃ &c.	ĕs &c. *f.* iā̃
L.	mā̃ manjhē	tā̃ &c.	tĕs, &c. ,,	,, ,,
Ab.	man dē	tan	,, ,,	,, ,,
Ag.	mōē̃	tōē̃	tĕnnē *f.* tēē̃	ĕnnē, *f.* iē̃

Plur.

N.	hamẽ	tumẽ	sē	ēh
G.	māhrā	tārā, tāhrā	tīnnā rā	īnnā rā
D.A.	hammā khē	tummā, &c.	" &c.	" &c.
L.	" manjhē	"	" or tīnnē	" or īnnē
Ab.	" dē	"	"	"
Ag.	hamẽ	tumẽ	tinnē, *f.* tinnī.	īnnē, *f.* innī.

The post-positions, where not printed above, must be understood throughout. The pronouns *sē*, that, and *ēh*, this, are remarkable in having forms for the fem. in the Oblique Sing. Thus in *tĕsrā* the possessor is masc., in *teā̃rā*, the possessor is fem.

	Sing.		*Plur.*	
N.	kŭṇ, who?	jō, who	kŭṇ	jō
Obl.	kŏs (with rā, &c.)	jĕs,	kīnnā	jīnnā
Ag.	kŭṇiē	jĕnnē	kīnnē	jīnnē.

kōī, anyone. Ob. *kŏs.* Ag. *kuṇiē.*
kāh, what. Ob. *kannī.*

Other pronouns are *kuch*, anything; something, *jō kōī*, whosoever, *jō kuch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but Adjectives qualifying nouns have the following declension :—

Adjectives in *-ā*. N. Sing. Masc. *-ā*. Ob. *ē*.
Pl. *-ē*, indecl. Fem. *-ī*, Sing. and Pl. indecl.

All Adjectives ending in any other letter are indecl.

Comparison is expressed by means of *dē*, from, than; *e.g.*—

Good, *caŋgā;* better than this, *ĕs dē caŋgā;* better than all, best, *sabbī dē caŋgā.*

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ishā, like this	tishā, like that	kishā, like what	jishā, like which
itnā, so much or many.	titnā, so much or many.	kitnā, how much or many.	jitnā, as much or many.

The genitive of Nouns and Pronouns is declined like Adjectives in *-ā*.

For Numerals see list of words.

ADVERBS.

Most Adjectives can be used as Adverbs. When so used they agree with the subject of the sentence.

The following is a list of the most important Adverbs, other than Adjectives :—

(Time.)

- hibbī, now
- tēs wakt, then
- kabbē, when ?
- jabbē, when
- āz, to-day
- baḷkā, to-morrow
- pōrsẖū, the day after to-morrow
- cauthē, the day after that
- kal, yesterday
- pōrsẖū, the day before yesterday
- cauthē, the day before that
- kabbhē, ever, sometimes
- kabbhē na, never
- kabbhē kabbhē, sometimes

(Place.)

- ēthī, here
- tētthī, there
- kēī, kētthī, where ?
- jētthī, where
- ētthī khē, up to here
- ēthī dē, from here
- hubbā, up
- hundā, down
- nēṛē, near
- dūr, far
- āōkā, in front
- pachkā, behind
- bīhtrē, inside
- bāhrē, outside

Others are—*kannī khē* or *kiū̃*, why ? *iā̃ bātā rī tūṛī*, for this reason ; *hā̃* or *āhō*, yes ; *nīh*, *na*, no ; *sullē*, well ; *stābī*, quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

- pōrē, parlē kanārē, beyond
- ōrlē kanārē, on this side
- pandē, pānde, upon
- hēṭhē, below
- tūṛī, up to
- mā̃ kāē, beside me
- ,, sāthī, with me
- tēsrī tūṛī, for him
- tērī tūṛī, about thee
- hammā jīsha, like us
- tinnā rē kanārē, towards them
- tēs dē picchē, after or behind it
- tēsrē girdē, round it
- tāri barabbarī khē, equal to you
- mandē sawā, apart from me

CONJUNCTIONS.

tē, and; *par*, but; *jē*, if; *cāhē*, although; *yā*, or.

VERBS.

Auxiliary.

Pres. I am, &c. ŏssū ŏssō ŏssō ŏssū ŏssō ŏssō.
Pres. Neg. I am not, &c. nīh āthi, indecl.
Past I was thā (*f.* thī) thā thā thē (*f.* thi) thē thē.

Intransitive Verbs.

rĭṛnā fall.

Fut. rīṛ-ūē -lā (*f.* -lī) -lā -ūē or -mē̃ (*f.* -mī̃) -lē (*f.* -lī) -lē.
Imperat. rīṛ rīṛō
Pres. rīṛ -ū -ō -ō -ū -ō -ō.
Impf. Pres. with thā (*f.* thī) in Sing. and thē (*f.* thī) in Plur.
Cond. I would fall or have fallen, rīṛ-dā (*f.* -dī) Sing; -dē (*f.* -dī) Plur.
Past rīṛ -ā (*f.* -ī) -ā -ā -ē (*f.* -ī) -ē -ē.
Plupf. rīṛ -ā thā; *pl.* rīṛē thē, &c.
Participles, &c., *rīṛĕrō*, having fallen; *rīṛdē ī* or *rīṛdē ī sār*, on falling; *rīṛādā*, f. *rīṛīdī* in the state of having fallen; Urdū, *girā huā; rīṛdē*, while falling; *rīṛnēwāḷā*, faller or about to fall.

Some verbs have slight irregularities.

Ōṇā, be or become.

Fut. ōūē ōllā, &c.
Imperat. ō ō
Pres. ōū ō ō ōū ō ō
Cond. ōndā.
Participle ōĕrō, ōndē ī, ōṇēwāḷā, &c.

Auṇā, come.

Fut. āūē aulā, &c.
Imperat. āō āō
Pres. āū āō, &c.
Cond. aundā
Past āyā *f.* āī *pl.* āē
Participle āĕrō, aundē ī, āyādā (*f.* āīdī, in the state of having come) auṇēwāḷā, &c.

Jāṇā, go.

Fut.	jaũē jāllā jāllā jammē (*f.* jammī) &c.
Cond.	jāndā; Past gōā
Participle	jāĕrō, gōādā, &c.

Rauhṇā, or *rauṇā*.

Fut.	raũē raulā raũē or raumē, &c.
Pres.	rōũ or rauũ rō rō, &c.
Cond.	raundā
Past	rōā
Participle	rōĕrō, rōādā, &c.

Transitive Verbs.

ṭippṇā, beat, like *riṛnā* except in Past.

Past	Agent case of subject with ṭippā which agrees with object pl. ṭippē, *f.* ṭippī.
Plupf.	Agent case of subject with ṭippā thā.

The passive is formed by using *ṭippā* with the required tense of *jāṇā*, go: aũ ṭippā jaũē, I shall be beaten. The passive, however, is rare.

The following are slightly irregular:—

khāṇā, eat, Past *khāyā*
pīṇā, drink " *pīyā*
dēṇā, give " *dittā*
lauṇā take, Fut. *lũē*. Pres. *laũ lō*, &c. Past *lōā*.
bōlṇā, say, Past *bōllā*, used with Agent case
karnā, do " *kiyā*
jāṇṇā, know " *jāṇā*
āṇṇā, bring " *āṇā*
lēauṇā, bring, and *lējāṇā*, take away, are conjugated like *auṇā*, *jāṇā*.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *aũ riṛā karū* (compounded with *karnā*, do).

I continue to fall, *aũ riṛdā raū* (compounded with *rauṇā*, remain).

I am in the act of falling *aũ lag rōā riṛdā* (compounded with *laggṇā*, stick, *rauṇā*, remain).

The difference of cases in the Impf. and the Past is illustrated in the following:—

Sē mākhē ṭippō thā, he was beating me, but *tēnnē aũ ṭippā*, he beat me, *lit.* by him I was beaten. When a noun is the object, the case with *khē* is allowed with both forms of the verb.

When the participle of the form *rakkhādā*, having been placed, is used instead of the past participle, the possessive case, and not the agent case, of the subject is used, e.g. *tēsrē kitāb rakkhīdī ŏssō yā nīh āthī*, has he placed the book or not? *Kŏsrē ōllī rakkhīdī*, someone will have placed it, but *kūṇīē rakkhī ōllī*, someone will have placed it, *hammā̃ dūī jaṇē rī kitāba rakkhīdī ŏssō*, we two men have placed the books.

bāpū, father.
ammā̃, mother.
bāyyā, brother.
bōbbō, sister (older than person referred to).
baihṇ, sister (younger than person referred to).
bagēr, son.
dī, daughter.
mālik, husband.
chĕōṛī, wife.
jaṇā, man.
juāṇas, woman.
bagēr, boy.
munnī, choṭī, girl.
guāḷ, shepherd.
cōr, thief.
gōhṛ-ā, horse.
-ī, mare.
bŏld, ox.
gāē, cow.
mhaĩsh, buffalo.
bakr-ā, goat.
-ī, she-goat.
chilṭū, kid.
chēl-ṭī,-lī, „ (female).
bēḍ, sheep.
kutt-ā, dog.
-ī, bitch.
rīch, bear.
sīh, leopard.
gadhā, ass.
sū̃r, pig.
murg-ā, cock.
-ī, hen.
barā-ḷ, cat (male).
-ḷī, „ (female).
ū̃ṭ, camel.
gijjā, kite.
hāthī, elephant.
hāth, hand.
lāt, foot.
nāk, nose.
ākkhī, eye.
mū̃h, face.
dānd, tooth.
kān, ear.
bāḷ, hair.
mūṇḍ, head.
jibh, tongue.
pēṭ, stomach.
pīṭh, back.
piṇḍā, badan, body.
kitāb, book.
kalam, pen.
manjā, bed.
gaur, house.
daryāō, river.

khōḷā, stream.
ṭibbā, hill.
madān, plain.
bāgṭi, field.
roṭī, bread.
pāṇī, water.
kaṇak, wheat.
kukkṛī, maize.
ḍāl, tree.
gāõ, village.
shaihr, town.
bauṇ, jungle.
macchḷi, fish.
bāṭ, path.
phaḷ, fruit.
shakār, meat.
dūdh, milk.
aṇḍā, egg (large).
aunī, „ (small).
giū, ghī.
tēl, oil.
chā, buttermilk.
din, day.
rāt, night.
sūraj, sun.
jūṇ, moon.
tārā, star.
pauṇ, wind.
barkhā, rain.
daū, sunshine.
andhī, storm.
bārā, bōjh, load.
bīj, seed.
lōhā, iron.
caŋgā, sōhṇā, good, fine.
burā, bad.
baḍḍā, big.
chōṭā, small.
ḍillā, lazy.
akalwāḷā, hushyār, wise.
siddā, foolish.
painnā, sharp.
uccā, high.
sōhṇā, beautiful.
burā, ugly.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
sāf, clean.
tĕār, ready.
kamtī, less.
bhantā, more.
ōṇā, be.
auṇā, come.
jāṇā, go.
bēṭhṇā, sit.
lauṇā, tāke.
dēṇā, give.
riṛnā, fall.
uṭhṇā, rise.
khaṛā ōṇā, stand.
dēkhṇā, see.
khāṇā, eat.
pīṇā, drink.
bōlṇā, say.
suttṇā, sleep, lie down.
karnā, do.
rauṇā, rauhṇā, remain.
ṭipṇā, beat.
mārnā, kill.
pachāṇṇā, recognise.
paūtsṇā, paūcṇā, arrive.
dauṛ dēṇī, run.
naṭṭhṇā, run away.
baṇāṇā, make.
rakkhṇā, place.
bulauṇā, call.
miḷṇā, meet.
sikhṇā, learn.
paṛhṇā, read.
likhṇā, write.
marnā, die.
suṇṇā, hear.
aṭṇā, turn.

aṭĕrō auṇā, return.
baihṇā, flow.
laṛnā, fight.
jitṇā, win.
ārnā, be defeated.
bījṇā, sow.
ṣul bāṇā, plough.
khḷāṇā, feed.
piāṇā, give to drink.
suṇāṇā, cause to hear.
cugṇā, graze.
tsārnā, cause to graze.

NUMERALS.

Cardinal.

1—ēk.
2—dō.
3—tīn.
4—cār.
5—pānj.
6—chē.
7—sāt.
8—āṭh.
9—nau.
10—das.
11—giārā.
12—bārā.
13—tērā.
14—caudā.
15—pandrā.
16—sōḷā.
17—satrā.
18—aṭhārā.
19—unnī.
20—bis̲h̲.
27—satāī.
29—unattī.
30—tis̲h̲.
37—saītī.
39—untāḷī.
40—cāḷī.
47—santāḷī.
49—ŏṇunjā.
50—panjāh.
51—akunjāh.
52—bunjāh.
55—pacunjāh.
57—satunjāh.
59—unāhaṭh.
60—shāṭh, sāṭh.
67—satāhaṭh.
69—unhattar.
70—sattar.
77—satattar.
79—unāsī.
80—as̲h̲s̲h̲ī, assī.
87—satāsi.
89—niānwē.
90—nabbē.
97—satānwē.
99—naṛinwē.
100—shau.
1,000—hazār.
100,000—lākh.

Ordinal.

paihlkā, 1st.
dujjā, 2nd.
tījjā, 3rd.
cauthā, 4th.
panjwā, 5th.
chaṭūā, 6th.
satūā, 7th.
dasūā, 10th.
paihlki bārē, first time.
dujji bārē, second time.

Ordinal.—contd.

addhā, half.
paunṇe dō, $1\frac{3}{4}$.
sawā dō, $2\frac{1}{4}$.
ḍāī, $2\frac{1}{2}$.
ḍēḍh, $1\frac{1}{2}$.
sāḍḍē cār, $4\frac{1}{2}$.
ēk pāiā, $\frac{1}{4}$.

1. Tērā kāh naū ŏssō? What is thy name?
2. Ēs gōhṛē rī kitnī ummar ōlli? What will be the age of this horse?
3. Ētthī dē Kashmīrā tūṛī kitnā khē dūr ōllā? From here to Kashmīr how far will it be?
4. Tērē banā rē garē kō bēṭē ŏssō? In thy father's house how many sons are there?
5. Aū āz baṛī dūrā dē hanḍērō āyā. To-day I have come walking from very far.
6. Mērē cācē rā bagēr tĕsrī bōbbō sāthī biāhdā ŏssō. My uncle's son is married to his sister.
7. Māhrē ṭhē̃ safēd gōhṛē rī jīn ŏssō. In our house the white horse's saddle is.
8. Tĕsrī piṭṭhī pandé jīn gūṛō. On its back fasten the saddle.
9. Mōē̃ tĕsrē bagērā khē baṛā ṭippā. I beat his son very much.
10. Sē uccē ṭibbē pāndē gāī aur bākrī lagrōā tsārnē. He on the high hill is grazing cows and goats.
11. Sē tĕs ḍālā hēṭhē gōhṛē pandē bēṭhrōā, or bēṭhādā ŏssō. He under that tree is seated on a horse.
12. Tĕsrā bāyyā apṇī baiṇā dē baṛā ŏssō. His brother is bigger than his sister.
13. Tĕsrā (tyĕsrā) dām ḍāī rupayyē ŏssō. Its price is two and a half rupees.
14. Mērā bāpū tĕs jaṇē chōṭē garā manjhē rau. My father lives in that small house.
15. Tĕskhē (tyĕskhē) ēh rupayyē dēdēō. Give him these rupees.
16. Sē jaṇē rupayyē tĕsdē lau lauṇē. Take those rupees from him.
17. Tĕskhē ain ṭippĕrō rashshī sēī banhdēō. Having beaten him well, bind him with ropes.
18. Kūē manjhē dē pāṇī nikāḷō. Draw water from the well.
19. Mandē aggē aggē cal. Walk before me.
20. Kŏsrā bagēr tan picchē auṇē lagrōā? Whose boy is coming behind you?
21. Sé tummē̃ kŏsdē mullē lōā? From whom did you buy it?
22. Gāwā̃ rē ēkkī baṇīē dé. From a shopkeeper of the village.

II. KIUNṬHALĪ. [Kiũṭhalī.]

Nouns.

Masculine.

Nouns in—ā.

	Sing.	*Plur.*
N.	gōhṛ-ā, horse	-ē
G.	-ē rō or rā	-ō, &c.
D.A.	-ē khē or hāgē	&c.
Loc.	-ē dā	
Ab.	-ē dā or hāgō	
Ag.	-ē	
Voc.	-ĕā	-ĕ ō

dā, of the Loc. agrees with its subject, the thing which is *in* the other, fem. *dī*, pl. *dē*.

Nouns in a Consonant.

N.	gauhr, house	gauhr
G.D.A.L. Ab.	gaur -ō rā, &c.	gaur-ō, &c.
Ag.	-ē	-ē

Nouns in-ī.

N.	hāthī, elephant	hāthī.
G.D.A.L. Ab.	,, rō, &c.	,, &c.
Ag.	hāthī-ē	hāthī-ē
Voc.	-ā	-au

Nouns in-ū.

N.	bĩn-cū, scorpion.	-cū
G.D.A.L. Ab.	-cū rā, &c.	-cū rā &c.
Ag.	-cūē	-cūē

N.	bā-ō, father.	bāō, &c. as Sing.
G.	-ō rā	
D.A.	-ā khē, bā hāgē	
L.	-ā dā	
Ab.	bā hāgō, bāā dā	
Ag.	bāwē	

nã̃, name is indecl.

Feminine.

Nouns in-ī.

N.	bēṭ-ī, daughter	-ī
G.D.A.L. Ab.	-ī rā, &c.	-ī, &c.
Ag.	-īē	-īē
Voc.	-īē	-īō

Nouns in a Consonant.

N.	bē̃uhṇ, sister	bē̃uhṇ
G.D.A.L. Ab.	bauhṇ-ē rā, &c.	bauhṇ-ē, &c.
Ag.	-ē	-ē
N.	gā-uī	-uī
G.D.A.L. Ab.	-uē rō, &c.	-uē &c.
	-ūīē	-uīē.

PRONOUNS.

Sing.

	1st	2nd	3rd (he, she, it, ēh, this that)	
N.	ā̃	tū	sē	ēh
G.	mērō, mērā,	tēr-ō,-ā	tĕs (*f.* tĕssau) rā	ĕs (*f.* ĕssau) rā
D.A.	mā̃ khē, or mā̃	tā̃ khē, or tā̃	,, ,, khē	,, ,, khē
L.	,, dā	,, dā	,, ,, dā	,, ,, dā
Ab.	,, dĕau	,, dĕau	,, ,, dĕau	,, ,, dĕau
Ag.	mōē̃	tōē̃	tinie *f.* tĕssē	īnīē (*f.* issē).

Plur.

N.	hamē̃	tumē̃, tussē	sē	ēh
G.	māhrō	tumāhrō	tīhn-au (*f.* -ī) rā	īhn-au (*f*-ī) rā
D.A.	hamō̃ khē, or hamō̃	tussō khō, or tussō	,, ,, khē or tīhnau	,, ,, khē
L.	,, dā	,, dā	,, (*f.* -ī) dā	,, ,, dā
Ab.	,, dĕau	,, dĕau	,, ,, dĕau	,, ,, dĕau
Ag.	hamē̃	tussē, tumē̃	tīhn -ē, *f.* -īē,	īnē, īhnē *f.* ihnīē

Kiũṭhalī has, like all neighbouring dialects, a feminine form for the oblique of the pronouns *sē* and *ēh*.

kuṇ, who? obl. *kŏs*, ag. *kuṇīē*, ag. pl. *kŭnnē*.
jō, who, obl. *jŏs*, ag. *junīē*.
kōī, anyone, someone, obl. *kŏs*, ag. *kuṇīē*.
kāh, what? obl. *kŏnnī*.

Other pronouns are *kīē*, *kuch*, anything, something, *jō kōī*, whosoever, *jō kuch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *-ā* are indecl. Those ending in *-ā* have obl. *-ē*, pl. *-ē* indecl. Fem. *-ī* or *-i* or *-ē* indecl.

Comparison is expressed by means of *dā*, than, from, used with the positive. The adjective *tsŏzzĕrō*, good, has a comp. form *bēh*, *tsŏzzĕrō*, good, *ĕsdā bēh*, better than this, *sŏbbī dā tsŏzzērō*, better than all, best.

Demonstrative, ishu, like that or this; itn-ō,-ā, so much or many.
Correlative, tishu, like that or this; titn-ō,-ā, so much or many.
Interrogative, kishu, like what? kitn-ō,-ā, how much or many?
Relative, jishu, like which; jitn-ō,-ā, as much or many.

The genitive of nouns and pronouns is declined like adjectives in *-ā*.

For numerals see list of words.

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives:—

(Time.)	*(Place.)*
ēbi, now.	ītiā, ēthiā, here
tĕs wakt, then	tētiā, pōrīa, there
kŏddē, when?	kētiā, where?
jŏddē, when	jētiā, where
āj, to-day	ĕtthē tāī, up to here
dōtē, to-morrow	ĕthiau, from here
pōshūē, day after to-morrow	ūbhā, up
tsauthē, cauthē, day after that	ūndhā, down
hijō, yesterday.	nĕūṛē, near
phrĕdzō, day before yesterday	dūr, far

(Time.)	*(Place)*
tsanthē, cauthē, day after that	gaũkā, in front
kŏbbē, ever, sometimes	pichaũkā, behind
kŏbbē na, never	withku, inside
kŏbbē kŏbbē sometimes	baiṇḍku, outside

Others are *kōē*, why; *ētthrī tēĩ*, for this reason; *ā̃h*, yes; *nīh*, *na*, no; *shīgā*, quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

paṇḍku, beyond	tĕsrī tāĩ, for him
aṇḍku, on this side	tērī tāĩ, about thee
pāndē, upon	hamō̃ jēhā, like us
mūḷē, below	tinā rē kanārē, towards them
bicc, mānj ṭhē̃, within	tēs pichaũkā, after or behind it
tāĩ, up to	tĕsrē āḷē duāḷē, round about it
māē̃ gō khē, beside me	tumāhrē barabar, equal to you
māē̃ sāthī, with me	māndĕā binā, apart from me

VERBS.

Auxiliary.

Pres.	I am &c., ŏssū or ū,	ŏssē or ai,	ŏssō or ō	or ū	or ā
		ŏssū or ū̃	ŏssō,	ŏssō or au		

Pres. Negative, I am not, &c., nīh ānthī indec.

Past. I was, &c., Sing. thīā or thā (*f.* thī) Plur. thē or thīē (*f.* thī)

Intransitive Verbs.

rīṛnū fall.

Pres. Cond.	If I fall, &c., rīṛ	-ū	-ē	-ē	-ū	-ō	-ō
Fut.	rīṛ	-ūā̃	-ēlā	-ōlā	-ūmē̃	-ōlē	-ōlē
Impr.	rīṛ rīṛā.						
Pres. Ind.	rīṛ	-ū	-ē	-ō	-ū	-ō	-ō
Impf.	The same with thā in Sing. and thē in Plur.						
Past Cond.	I should fall, rīṛ	-dā, *f.* -dī,	Plur.	-dē, *f.* -dī			
Past Indic.	rīṛ	-ā, *f.* -ī.	pl.	-ē, *f.* -ī.			

Pres. Perf.	riṛā, &c., with ū ai ā ū ai ai
Plupf.	riṛā thā, *f.* riṛi thī, &c.
Participles	*rīṛĕau*, having fallen; *rīṛā hundā*, in the state of having fallen, *rīṛdē*, while falling; *rīṛnēwāḷā*, faller or about to fall.

Some verbs have slight irregularities.

ōhṇū, be or become.

Fut.	ōh-ūmā̃ or -ūā̃ -ēlā -lā -mē̃ -lē -lē
Cond. Past	hundā.

auṇū, come.

Fut.	āūmā̃ āwēlā āōlā āūmē̃ āōlē āōlē
Impr.	ā ā
Pres. Ind.	āū
Past Cond.	aundā
Past	āyā

ḍēuṇu, go.

Fut.	ḍēūā̃
Impr.	ḍē ḍēau
Pres. Ind.	ḍēū
Past Cond.	ḍēundā
Past	ḍēūā

rauhṇu, remain.

Fut.	rauhūmā̃ rōhēlā rauhlā rauh-umē̃ -lē -lē
Impr.	rauh rauh
Past Cond.	rauhndā
Past	rōhā

jāṇū, go.

Fut.	jāūmā̃ jēlā jāōlā, &c.
Past	gōā

Transitive Verbs.

kaṭēlṇū, *pīṭṇu*, beat, almost exactly like *rīṛnu*.

Impr.	kaṭil kaṭēlau.
Past.	kaṭēlā, with agent case of subject, kaṭēlā agreeing with the object.
Pres. Perf.	agent case with kaṭēlā ā *f.* kaṭēli au, Pl. kaṭēlē ai.
Plupf.	" " " kaṭēlā thā, &c.

The Passive is formed by using the past participle *kaṭēlā* with the required tense of *jāṇū*, go; *kaṭēlā jāṇū*, be beaten. But it should be observed that the passive is not at all common.

The following are slightly irregular :—

khāṇū, eat, Past *khāyā*
pīṇū, drink „ *pīyyā*
dēṇū, give, Fut. *dēūmā̃* or *dēmā̃*. Past *dittā*
lauṇū, take, Fut. *laūmā̃*. Past *lōā*
bōlṇū, Past *bolā* with agent case
kŏrnu, „ *kēū*
jāṇṇū, know, Past *jāṇā*
lĕauṇu, bring; *lauī jāṇu*, take away, are conjugated like *auṇū*, *jāṇū*.

Compound Verbs.

Habit, Continuance.

I am in the habit of falling, *ā̃ rīṛē kŏrū* (compounded with *kŏrnū*, do).
He continues to fall, keeps on falling, *sē rīṛdā rōhā lāgē hundā* (compounded with *rauhṇu*, remain, *laggṇū*, stick, *ōhṇū*, be).

Notes on Verbs.

dēuṇū, go, denotes the act of going, *jāṇū* is used in composition. As in Urdū and Hindi, the word 'go' enters very largely into the formation of compound verbs. In such cases *jāṇū*, not *ḍēuṇū* is used. *kaṭēlā jāṇū*, be beaten; *ḍēwi jāṇū*, go away.

The Infinitive in *-ṇū*, when used as a gerundive, becomes an adjective in *-ā* in agreement with the object, *mērē rupayyā nĩh dēṇā*, I have not to give a rupee; *tĕsrē cīsh pīṇī*, he has to drink water.

The Negative form of the auxiliary is noteworthy; *ā̃ nĩh ānthī*, I am not; *mōē̃ nĩh kēū ānthi ai*, I have not done; *tōē̃ nĩh ēhrū* or *ēhrā ānthi*, thou has not done.

Two constructions with the genitive case where we should expect the agent or ablative are remarkable.

(i) With the Infinitive *mērē bāē rē nĩh dēṇū*, my brother has not to give, = in Panjābī-Urdū, *mērē bhāī nē nĕhĩ dēṇā*; *tĕsrē cīsh pīṇī*, he has to drink water.

(ii) With a participle, *māhrē nĩh dēndō*, we cannot give, = *ham sē nĕhĩ diyā jātā*; *tērē nĩh ḍēundō ānthī*, thou canst not go; *mērī bauhṇē rē kitāb nĩh pŏṛhdī*, my sister cannot read the book. These forms of the participle appear to be passive; this is confirmed by the variations which we meet with in the eastern portion of Kiũṭhal State; *ḍēundō* there becomes *ḍēwĩdō*, *dēndō dēĩdō*, *pŏṛhdī pŏṛhīdī*.

If these are really passives we have a linguistic phenomenon of considerable importance. The organic passive is found to a slight extent in Panjābī and is fully developed in Laihndā.

The difference of case for the object in the Past and other tenses may be seen in the following examples: *ā̃ jāṇu tēs* (for *tēs khē*) I know him, but *mōē̃ jāṇā sē*, I knew him, *lit.* by me he was known. When a noun is the object the case with *khē* is allowed with the past tense.

In the short form of the Present Auxiliary (I am, &c.) consisting generally of a single vowel sound, the vowel to be used seems to be chosen on euphonic principles, depending apparently rather upon the vowel or letter which happens to precede than upon the noun or pronoun which is the subject.

The ending of the infinitive is either *-ṇu* or *ṇū* indifferently. After *r* or *ṛ* (or *rh* or *ṛh*) *ṇ* is usually changed to *n*.

bāō, father.
ijī, mother.
bāē, brother.
bēũhṇ, sister.
bagēhr, son.
bēṭī, daughter.
khösm, husband.
chēōrī, wife.
ṭhiṇḍ, man.
chēōṛī, woman.
bagēhr, boy.
bēṭī, girl.
guāḷ, shepherd.
cōr, thief.
gōhṛ -ā, horse.
-ī, mare.
bōḷd, beuḷd, ox.
gāuī, cow.
meuīsh, buffalo.
bākr -ā, goat (he).
-ī, „ (she).
bēhḍ, sheep.
kukk -ar, dog.
-rī, or -rē, bitch.
baṇāē, rich, bear.
sīh, leopard.
gādhā, ass.
sō̃r, pig.
kukkṛ -ā, cock.
-ē, -ī, hen.

gīṇḍā, cat (male).
braiḷī, „ (female).
ūṭ, camel.
panchī, bird.
ludh -ē, -ī, kite.
hāthī, elephant.
hāth, hand.
lāt, foot.
nāk, nose.
ākkhē, eye.
mũh, face.
dānd, tooth (front).
daṛ, „ (back).
kān, ear.
bāḷ, hair.
mūṇḍ, head.
jībh, tongue.
pēṭ, stomach.
piṭh, back.
kitāb, book.
kalam, pen.
mānjā, bed.
gauhr, house.
daryāō, river.
nau, stream.
pāhṛ, hill.
jubaṛ, plain.
khēc, field.
nauz, naudzō } bread, food.
rōṭi, ṭūkṭuka } bread, food.

ciṣh, water.
gihū̃, wheat.
kukkṛī, maize.
ḍāḷ, tree.
gāõ, village.
biṛ, city.
bauhṇ, jungle.
māchi, fish.
bāṭ, way.
phaḷ, fruit.
ḍaḷkī, meat (for eating).
ḍaggā, „ other, *e.g.*, of cow, horse.
dūdh, milk.
āṇḍā, egg.
gihū, ghī.
tēl, oil.
chāh, buttermilk.
ṭhēū, thing.
daihṛū, day.
rāt, night.
sūraj, sun.
jūhṇ, moon.
tārā, star.
bāgur, wind.
pāṇī, rain.
daū, sunshine.
tuā̃ṭh, stormy wind.
bāhrā, load.
pajāhr, load of grass, firewood.
bij, seed.
lōhā, iron.
tsŏzzarō, good, beautiful, clean.
kutsŏdzō, kutsadzō, bad, ugly, ignorant.
bŏṛō, big.
mhāṭhō, small.
daḷidrī, lazy.
āklēāḷā, wise.
ṣhigā, swift.
pauĕnō, sharp.
ucṭā, high.

ṣhŏllā, cold.
tātō, hot.
guḍḷā, sweet.
tĕār, ready.
thōṛō, little.
bhaurī, much.
ōhṇu, be, become.
auṇu, come.
jāṇu, go.
beṭhṇū, sit.
launū, take.
dēṇū, give.
ɹiṛnū, fall.
uṭhṇū, rise.
khaṛā rauhṇū, remain.
dēkhṇu, see.
khāṇū, eat.
piṇū, drink.
bōlṇū, say.
dzŏpṇū, speak.
suttṇū, sleep, lie down.
kŏrnū, do.
rauhṇū, remain.
mārnū, kill.
pachāṇṇū, recognise.
jāṇṇū, know.
pujṇū, arrive.
dauṛnū, run.
baṇauṇū, make.
rakkhṇū, place.
bidṇū, call.
phābṇū, meet.
shikhṇū, learn.
pŏṛhṇū, read.
likhṇū, write.
mŏrnū, die.
shuṇṇū, hear.
ŏṭṇū, turn.
urē ŏṭṇū, return.
bauhṇū, flow.
gŏḍṇū, fight.
jitṇū, win.

hārnū, be defeated.
ḍēuē jāṇū, go away.
bījṇu, sow.
auhḷ bāhṇu, plough.
tsuŋgṇu, graze.
tsugauṇu, cause to graze.

NUMERALS.

Cardinal.

1—ēk.
2—dō.
3—caun.
4—tsār.
5—pāuz, pānjh.
6—tshē.
7—sāt.
8—aṭṭh.
9—nau.
10—das̱h.
11—gairō.
12—bārō.
13—ṭērō.
14—tsaudō.
15—pandrau.
16—sōḷau
17—sattrau.
18—ṭhārau.
19—unnī.
20—bīs̱h.
27—satāī.
29—uṇattī.
30—tīh.
37—saītī.
39—uṇtāḷī.
40—tsāḷī.
47—saītāḷī.
49—uṇunzā.
50—pajāh.
57—šatunjā.
59—uṇāhaṭ.
60—sāhṭ.
100—s̱hau.

Ordinal.

paihlā, 1st.
dūjjā, 2nd.
cīā, 3rd.
tsauthā, 4th.
panjuā, 5th.
chaṭṭhā, 6th.
satuā, 7th.
das̱huā, 10th.

āddhā, ½.
pauṇē dō, 1¾.

1. Tērā nā̃ kāh ā? What is thy name?

2. Ĕs gōhṛē rī kētnī ummŏr au? How much is this horse's age?

3. Ĕtbiau Kas̱hmīrā tāī̃ kētnō dūr au? How far is it from here to Kashmir?

4. Tērē bāō rē gauhrē kētnē chōṭū au? In thy father's house how many sons are there?

5. Āj ā̃ baṛī dūrō dau hanḍĕau āyā ū. To-day I from very far have walking come.

6. Mērē tsātsē rā bagēhr tĕsri bauhṇē sāthi bēhā hūndā ū. My uncle's son is married to his sister.

7. Gauhrē safēd gōhṛē ri dẓīn au. In the house is the white horse's saddle.

8. Tĕsri pīṭṭhē pāndē dẓīn kōshō. On his back bind the saddle.

9. Tĕsrā bēṭā mōē̃ bēghē kaṭēlā. I beat his son very much.

10. Sē ēssō dāhrō pāndē mheũshē gāui dzāgau. He on that hill is grazing buffaloes and cows.

11. Sē tĕs ḍāḷō mūḷē gōhṛē pāndē bēṭhā hundā ā. He under that tree is seated on a horse.

12. Tĕsrā bāē apṇī beuĕṇē dā bŏḍṛā. His brother is bigger than his sister.

13. Ĕsrō mŏl ḍāhē rupŏyā. Its price is two and a half rupees.

14. Mērō bāō tĕs mhāṭhṛē gauhrō dā rauhō. My father lives in that small house.

15. Ĕskhē ēh rupŏyē dēau. Give him these rupees.

16. Sē rupŏyō ĕs hāgō urē lau. That rupee take from him.

17. Tĕskhē bīyē piṭĕau rŏshī sāthī bannhō. Having beaten him much tie him with ropes.

18. Kūē dā cish āṇā. From the well draw water.

19. Māndē gāõkē tsalō. Walk before me.

20. Kŏsrō bagēhr tā̃ dĕau pachōkā hāṇḍō? Whose boy is walking behind thee?

21. Tōē̃ kŏs hāgō sē mōllē lōā? From whom didst thou buy that?

22. Gā̃ dā ēkkī dukāndārō dā. From a shopkeeper of the village.

EASTERN KIŨNṬHALĪ. [Kiũṭhali.]

Nouns are declined as in Kiũṭhalī proper.

PRONOUNS.

The following slight differences are found:—

	Plur. 1st.	2nd.	Sing. 3rd.
N.	āẽ	tūẽ	
G.		tũarō	*f.* tēõ rā
D.A.	āõ khē, āõ	tūõ khē, tūõ	
Ag.	āẽ	tūẽ	tĕnnē *f.* tē̃

1st. pers. pron. sing. has *mũ* for *mā̃*.
kuṇ, who? Ag. *kuṇē*.
Verbs are almost identically the same.
auṇū, come, makes past *ājjā*.
beshṇū, sit, past *bēshā*.
pīṭṇū, beat, pres. perf. *pīṭū ō* or *pīṭā au*.
khāṇā, eat, past, *khāyā* or *khēū*.
dēṇā, give, past, *dittā* or *dittū*.
dzopṇū, say, speak, past, *dzŏpū*.

In the constructions with the gen. case given under Notes on Verbs on p. 16 for *māhrē nīh dēndō* (Kiũṭhalī), Eastern Kiũṭhalī has *māhre nīh dēĩdō*, for *tērē nīh ḍēundō ānthī*, *tērē nīh ḍēwĩdō ānthī*, for *mērī bauhṇē rē kitāb nīh pŏṛhdī*, *mērī bauhṇē rē kitāb nīh pŏṛhīdī*, see note, p. 16.

The following Numerals are different:—

5—panj.	30—tish.
6—tshau.	37—saĩtish.
8—āṭh.	39—untālīs.
10—daush.	40—tsālish.
11—gērō.	49—uncās.
27—satāish.	50—pajās.
29—nŏttish.	

The sentences in which there is any difference are subjoined:—

3. Ēthau Kashmīrā tāĩ kētṇō dūr au? From here to Kashmir how far is it?

4. Tērē bāō rē gauhrē kētṇē (or kau) tshōṭē au? In thy father's house how many sons are there?

5. Ādz ã baṛē dūrō dau hāṇḍĕau ājjā ū. To-day I from very far have walked.

6. Mērē tsātsē rā tshōṭō tēsrī bauhṇē sāthē bēhā hōndā ā. My uncle's son is married to his sister.

8. Tĕsrī pīṭṭhē pāndē (or gaihrā) dzīn kōshō. On his back bind the saddle.

9. Tĕsrā bēṭā mōē bēghē piṭā. His son I beat much.

10. Sē ĕō dāhrō gaihrā *meuĩsh* gāō dzāgau. He on that hill is grazing buffaloes and cows.

12. Tĕsrā bāē apṇī *beuĕṇē* dau bŏṛā. He is bigger than his sister.

17. Tĕskhē biyē piṭĕau rōshī bānnhō. Having beaten him well tie him with ropes.

18. Kūē dau cīsh ṭāḷō. Draw water from the well.

19. Mũdē gāõkē tsalō. Walk before me.

20. Kōsrō tshōṭū tãdĕau pāchō hāṇḍō? Whose son walks behind you?

KŌṬKHĀĪ.

A few paradigms will give an idea of the Kōṭkhāī dialect; only the points of difference will be mentioned. It is distinct from, but very much resembles Kiũṭhalī.

Nouns.

The declension is almost the same as in Kiũṭhalī. The following is the only difference.

	Sing.	*Plur.*
D.A.	gōhṛ-ē kē	as Sing.
Ab.	-ē āgō	"

kē being used for *khē* and *āgō* for *hāgō*.

Pronouns.

Sing.

	1st.	2nd.	3rd.	ēh, this.
N.	ā̃			
G.			*f.* tissau rō	*f.* issau rō
D.A.	mũ kē	tā̃ kē	tĕs kē, *f.* tissau kē	
Ag.	mō̃	tō̃	tēnnē, *f.* tissē	ĕnnē, *f.* issē

Plur.

N.	ē̃, aimũ, ĕũ	tūē̃		
G.		tŭaurō, tūaurō	tīnau rō	īnau rō
D.A.	āō̃ kē	tūō̃ kē		
Ag.	ē̃	tūō̃	tīnē	īnē

Adverbs.

(Time.)	*(Place.)*
jīs̱ẖō, to-morrow.	itthā, here
pŏrs̱ẖē, day after to-morrow.	ĕtthā, these
pŏrs̱ẖē, day before yesterday.	kirkā, where ?

VERBS.

Auxiliary.

Pres.	I am, &c.	ū̃	ai	au	ū̃	ō	au
Past	I was	tā (*f.* tī)	tā	tā	tē (*f.* tī)	tē	tē

kaṭēlṇū, beat.

Fut. kaṭēl -ūlā -ēlā -ōlā -umē̃ -ōlē -ōlē

The Impf. usually prefers the following form :—

Impf. ā̃ tā kaṭēlū, tū kaṭēlā tā, sē kaṭēlō tā, ē̃ tē kaṭēlū, tuē̃ tē kaṭēlō, sē tē kaṭēlō.

Plupf. mō̃ kaṭēlā tā, &c.

The Vocabulary of the Kōṭkhāī dialect is almost the same as that of Kiū̃ṭhal or Kōṭ Guṛū, agreeing sometimes with one and sometimes with the other. *Shāṇā* is see or look, *bīūjṇā*, rise, *pāṭrī*, field, *shēlā*, cold, *dēs*, sun.

III. KOṬGURŪ.

Nouns.

Masculine.

Nouns in—ā.

	Sing.	*Plur.*
N.	gōhṛ-ā, horse	-ai
G.	-ĕō, *f.* -ĕai	as Sing.
D.A.	-ē lai	"
Loc.	-ē dē, dī	"
Ab.	-ē kā	"
Ag.	-ēyai	"
V.	-ĕā	ĕō

Nouns in a Consonant.

N.	gauh -r, house	as Sing.
G.	-rō	"
D.A.L. Ab.	-rā lai, &c.	"
Ag.	-rai	"
V.	-rā	-rō

Nouns in—ī.

N.	hāth-ī, elephant	as Sing.
G.	-īō	"
D.A.L. Ab.	-ī, &c.	"
Ag.	-īai	"
V.	-īā	īō

Nouns in—ū, such as *bīncū*, scorpion ; *īndū*, Hindu, are declined like nouns in *-ī*.

bāb, father, is declined like *gauhr*, but has *bābb* in the Voc. Sing. *nā̃ō* name is indec.

Feminine.

Nouns in—ī.

N.	tshōṭ-ī, girl	as Sing.
G.	-īō	"
D.A.L. Ab.	-ī, &c.	"
Ag.	-īai	"
V.	-iyē	iyō

Nouns in a Consonant.

	Sing.	Plur.
N.	baih-ṇ	ṇī
G.	-ṇō	as Sing.
D.A.L. Ab.	-ṇī, &c.	„
Ag.	-ṇai	„
V.	-ṇē	„

gāō, cow has G. *gāwō*, Ag. *gāwai*. Plur. the same.

PRONOUNS.

Singular.

	1st	2nd	3rd (he, she, it, that)	jau, this.
N.	mū̃	tū	sau	jau
G.	mērau	tērau	tēhrō, tēūau, *f.* taiau, *neut.* tětthau	ēhrau, *f.* aiau
D.A.	mū lai	tā lai	tēū lai, *f.* taiā lai, *neut.* tětth lai	ēū lai, *f.* aiā lai
L.	mū̃ dē	tā̃ dē	„ dē „ dē, „ „ dē	„ dē „ dē
Ab.	mū kā	„ kā	„ kā „ kā, „ „ kā	„ kā „ kā
Ag.	maĩ	taĩ	tīnī tai	ēūē, ai

Plural.

	1st	2nd	3rd	(jau, this.)
N.	hamẽ	tumẽ, tūmẽ	sai	jai
G.	māhrō	thārō	tīnaū̃	īnau
D.A.	hamā̃ lai	tumā̃ lai	tīnā lai	īnā lai
L.	„ dē	„ dē	„ dē	„ dē
Ab.	„ kā	„ kā	„ kā	„ kā
Ag.	hamẽ	tumẽ	tīnē	īnē

	Sing.		*Plur.*	
N.	kuṇ, who ?	dzuṇ, who	kuṇ	dzuṇ
G.	kaurō	dzaurō	kaurō	dzaurō
D.A.L. Ab.	kauā, &c.	dzauā, &c.	kauā, &c.	dzauā, &c.
Ag.	kuṇī	dzuṇī	kuṇīyai	dzuṇīyai

kōī, anyone, someone ; G. *kōsiū*, Ag. *kuṇī*.

kai, what ? G. *kiūwō*.

Other pronouns are *kĭch*, anything, something ; *dzuṇ kuṇī*, whosoever ; *dzuṇ kĭch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *-ā*, *-ō* *-au* are indecl. Those ending in these letters have Obl. *-ē* or *-ai*, Pl. *-ē* indecl. *f.* *-ī* indecl. It should be remembered that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kā* or *thakā*, used with the positive:—*hātsau*, good; *ēh thakā hātsau*, better than this; *sŏbhī kā hātsau*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
aiṇō, like this or that	taiṇō, like this or that	kaiṇō, like what?	dzaiṇō, like which
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many?	jētrau, so much or many

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ADVERBS.

Most adjectives can be used as adverbs. When so used they agree with the subject of the sentence.

The following are the most important adverbs, other than adjectives

(Time.)	*(Place.)*
ēbhī, now.	īndhī, here.
tēbhī, then.	tīdhī, there.
kēbhī, when?	kīdhī, kīī, where?
jēbhī, when.	jīddhī, where.
āz, to-day.	īndhā tāī, up to here.
kāllē, to-morrow.	,, lē, hither.
pŏrshē, day after to-morrow.	īndhā, from here.
cauthē, ,, ,, that.	hūbhī, gāsh, up.
hidzē, yesterday.	hūndī, dawn.
phŏrŏz, day before yesterday.	nēḍḍhī, near.
thanŏrŏz ,, ,, that.	dūr, far.
kēbhī, sometimes, ever.	āgdē, in front.
kēbhī na, never.	patshā, behind.
kēbhī na kēbhī, sometimes.	bītre, inside.
	bāhrē, outside.

Others are *kīlai*, why; *ētthī tāī*, for this reason; *hātse kŏrē* or *hātsē gidhī*, well; *shīgrē*, rapidly; *ō*, yes; *nā̃*, no.

PREPOSITIONS.

The commonest prepositions have been given in the declensions of nouns. Subjoined is a brief list of others. The same words are frequently both prepositions and adverbs.

pārshā, beyond.
ārshā, on this side.
māndzhā, mānjhā, within.
gāē, upon.
tāī, up to.
mū̃ kāē, beside me.
,, sŏŋghē, with me.
tēū lē, for him.
tērī tāī, about thee.
hāmā sāhī, like us.
tīnau bilē, towards them.
tētthau phērē, after that.
,, phēr, round about that.
tumā barābarī, equal to you.
mū̃ chāḍĕau, apart from me.

Conjunctions.

ā, ōr, and
pŏr, but
dzai, if
ētthī tāī, because
jilai ki, although
jaiṇō, as if.

VERBS.

Auxiliary.

Pres.	I am, &c.	ā or āsā indec.
Pres.	Negative	nĕhī ainthī, indec.
Past	Sing.	tau, *f.* tī, Pl. tai *f.* tī.

INTRANSITIVE VERBS.

lōṭnau, fall.

Pres. Cond.	lōṭ-ū	-ā	-ā	-i	-ā	-ā
Fut.	lōṭ-mū̃	-ā	-ā	-mē̃	-ā	-ā

Imperat. lōṭṭ lōṭṭau.
Pres. Ind. Same as Pres. Cond.
Impf. The same with tau (*f.* tī) in Sing. and tai (*f.* tī) in Plur.
Past Cond. Sing. lōṭ -dau, Pl. -dai, *f.* -dī.
Past Indic. Sing. loṭ -au, Pl. -ai, *f*, -ī.
Plupf. Same with tau, &c.
Participle *lōṭyō*, having fallen; *lōṭdā* (indec.) while falling; *lōṭau aundau*, in the state of having fallen; *lōṭṇēāḷā*, faller or about to fall.

Some common verbs have slight irregularities.

auṇau, auhṇau, be, become (the *h* is generally omitted).

Past Cond. aundau, auhndau.

Past ūhau (ūau) *f.* ūhi, &c.

āṇau, come.

Pres. Cond. or Indic.	āū ā ā āī āō ā.
Fut.	āmū̃, &c.
Imperat.	ā āō or āau.
Past Cond.	āndau.
Past	āau, Pl. āē, *f.* āī or āē.

ḍēuṇau, go.

Pres. Cond. or Indic.	ḍēū ḍēwā, &c.
Fut.	ḍēmū̃
Imperat.	ḍēō ḍēō
Past Cond.	ḍēundau
Past	ḍēūau, Pl. ḍēūai, *f.* ḍēuī.

rauhṇau, remain.

Past Cond. rauhndau.

jāṇau, go.

Past Cond. jāndau.

Past Indic. gau, *f.* gēī, Pl. gēē, *f.* gēī.

TRANSITIVE VERBS.

mārnau, beat, conjugated almost exactly like *lōṭṇau.*

Imperat. mār mārau.

Past Indic. mār -au, (Pl. -ai, *f.* -ī), with agent case of subject, mārau agreeing with object.

Plupf. mārau tau, with agent case of subject, mārau tau agreeing with object.

The Passive is formed by using the past participle *mārau,* with the required tense of *jāṇau,* go; *mārau jāṇau,* to be beaten; but the use of the passive voice is rare.

The following are slightly irregular :—

dēṇau, give,	Past, *dīnau.*
kŏrnau, do	,, *kīau.*
jāṇṇau, know	,, *jāṇau.*
āṇṇau, bring	,, *āṇau.*

khāṇau, eat; *pīṇau,* drink; *laiṇau,* take; *bōlṇau,* say; *nīṇau,* take away, are regular.

COMPOUND VERBS.

Continuance, State.

I continue to fall, *mū̃ lōtḍau rōhū* or *rauhū*, (compounded with *rauhṇā* remain).

I am now in the act of falling, *mū̃ lōṭdau lāyō aundau*, (compounded with *laggṇā*, stick, and *auṇau*, be).

Notes on Verbs.

jāṇau, go, is used only in composition, *mārau jāṇau*, be killed; *ḍēui jāṇau*, go away.

The Negative auxiliary is found as in other dialects in the Simla States and in Kulū.

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—*jau kitāb tēūē nēhī pŏṛhdī*, he cannot read this book; *mērē nĕhī ḍēundau*, I cannot go. See note under Kiũṭhalī.

bāb, father.
ī, mother.
bāē, brother.
dāī, sister (older than speaker).
cēī, baihṇ, sister (younger than speaker).
chōṭ -ū, tshōṭ -ū, son.
-ī -ī, daughter.
rāṇḍ -ū, husband.
-ī, chēōṛī, wife.
dzŏṇā, mŏrd, man.
chēōṛī, tshēōṛī, woman.
chōṭ-ū, boy.
-ī, girl.
phuāl, bakrāḷa, shepherd.
tsōr, thief.
gōhṛ-ā, horse.
-ī, mare.
bŏḷd, ox.
gāō, cow.
mhaish, buffalo.
bākr-au, he-goat.
-ī, she-goat.
bēhṛ, sheep.
kūk-ar, dog.
-rī, bitch.
rīch, rikh, bear.
sīh, leopard.
gādhau, ass.
sūr, suŋgar, pig.
murg-au, kukkhṛ-au, cock.
-ī -ī, hen.
bṛaiḷ-ā, cat (male).
-ī, „ female.
ũṭ, camel.
ciũkh-ū (*f*-ī), little bird.
cakraī, kite.
shaiḷṭā, *f.* shaiḷ, fox.
hāthī, elephant.
hātth, hand.
lāt, foot.
nāk, nose.
ākkh, eye.

mũh, face.
jāt, mouth.
dāṇd, tooth.
kān, ear.
s̱hrāḷ, hair.
mūṇḍ, head.
dzibh, tongue.
pēṭ, stomach.
piṭṭh, back.
jīū, body.
katāb, book.
kŏlm, pen.
mānjā, bed.
gauhr, house.
darēō, river.
gāhṛ, stream.
parbat, dāhr, hill.
madān, plain.
khēc, field.
rōṭī, bread.
pāṇī, water.
gihū, wheat.
tshālī, maize.
būṭ, tree.
graū, village.
s̱haihr, city.
bauṇ, jungle.
matshī, fish.
bāt, way.
paiṇḍau, path.
phŏḷ, fruit.
māss, meat.
duddh, milk.
pinnī, egg.
gēō, ghī.
tēl, oil.
tshāh, buttermilk.
daihṛō, day.
rāc, night.
daihṛō, sun.
dzŏth, moon.
tārā, star.

bāgur, wind.
pāṇī, rain.
dau, sunshine.
dzōrē bāgur, stormy wind.
bāhrṭau, load.
bēdzau, seed.
lōhā, iron.
hātsau, bitau, good, beautiful.
riau, bad, ugly.
bŏḍḍau, big.
mhāṭṛau, hŏknau, little.
sust, lazy.
hos̱hēwāṛau, wise.
mūrakh, ignorant.
painau, sharp.
utsṭau, high.
s̱hēḷau, ṭhaṇḍau, cold.
naitau, hot.
guḷūau, sweet.
sāphau, clean.
cāṇ, ready.
hŏknau, little.
bauhrī, much.
auṇau, be, become.
āṇau, come.
ḍēuṇau, go.
bēs̱hṇau, sit.
dēṇau, give.
lōṭṇau, fall.
laiṇau, take.
ūzṇau, rise.
khŏṛau auṇau, stand.
dēkhṇau, see.
khāṇau, eat.
pīṇau, drink.
bōlṇau, say.
suttṇau, sleep, lie down.
kŏrnau, do.
rauhṇau, remain.
mārnau, beat.
jāṇṇau, know, recognise.
pūjṇau, arrive.

bāgṇau, run
bāgē ḍēuṇau, run away.
cāṇṇau, make.
ḍāṇau, place.
bēdṇau, call.
phābṇau, miḷṇau, meet.
shikhṇau, learn.
pŏṛhnau, read.
likhṇau, write.
mŏrnau, die.
shuṇṇau, hear.
ŏṭṇau, turn.
ŏṭĕō āṇau, return.
bauhṇau, flow.
jhēṭṇau, lŏṛnau, fight.
jītṇau, win.
ārnau, be defeated.
ḍēui jāṇau, go away.
bauṇau, sow.
aul jōcṇau, plough.
khēuṇau, cause to eat.
paṇēuṇau, cause to drink.
shuṇāuṇau, cause to hear.
tsŏrnau, graze.
tsurauṇau, tsārnau, cause to graze.

NUMERALS.

Cardinal.

1—ēk.
2—dōē.
3—caun.
4—tsār.
5—pānj.
6—chau.
7—sāt.
8.—aṭṭh.
9—nau.
10—dŏsh.
11—gairā.
12—bārā.
13—ṭērā.
14—tsaudā.
15—pŏndrā.
16—sōḷā.
17—sŏttrā.
18—ṭhārā.
19—ṇī.
20—bī.
27—satāī.
29—ṇŏttī.
30—tī.
37—saītī.
39—untāḷī.
40—cāḷi.
100—shau.
1000—hazār.
100,000—lākkh.

Ordinal.

paihlau.
dūsrau, dūjjau.
cīau.
tsauthau.
pānjīau.
chauīau.
sātiau.
dŏshīau, 10th.
paihlī bērā, 1st time.
dujjī phērē, 2nd time.
ādhau, half.
pauṇē dōē, $1\frac{3}{4}$.
sāwā dōē, $2\frac{1}{4}$.
ḍābē, $2\frac{1}{2}$.
dēoṛh, $1\frac{1}{2}$.
sāḍhē tsār, $4\frac{1}{2}$.
ēk pāō, $\frac{1}{4}$.

As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c. are *dōē bīē, caun bīē, tsār bīē,* &c., or the word *kōṛī*, score, is used.

SENTENCES.

1. Tērō naũ kē ā? What is thy name?
2. Ēũ gōhṛēai kai umar ā (āsā)? What is the age of this horse?
3. Īndā kā Kashmīrā tāī kētrō dūr āsā (ā)? From here how far is it to Kashmīr?
4. Thārē bābē gauhrā dī kētrē tshōṭū āsā? In your father's house how many sons are there?
5. Mũ āz baṛī dūrō hāṇḍĕō. I to-day from very far have walked.
6. Mērē cācĕau tshōṭū tēhrī baihṇī sōŋgē baiũau aundau āsā. My uncle's son to his sister is married.
7. Gauhrā dē shuklē gōhṛiai zīn āsā. In the house the white horse's saddle is.
8. Tēũī (tēhrī) piṭṭhē gāē zīn kōshō. Upon his back bind the saddle.
9. Maī tēũē tshōṭū dē bauhrī ṭōē lāē. I have beaten his son much.
10. Sau dāhrā gāē ḍōgai bākrī tsārā. He on the hill cattle and goats is grazing.
11. Sau tēũ būṭā pāṛē gōhṛē gāē bēshau aundau āsā. He under that tree on a horse is seated.
12. Tēũau bāē apṇī baihṇē kā bōḍḍau āsā. His brother is bigger than his sister.
13. Tēũau mōl ḍāhē rupayyē āsā. Its price is two and a half rupees.
14. Mērau bāb mhāṭṛē (hōknē) gauhrā dī rauhā. My father in the little house lives.
15. Ēũ rupayyē tēũ lai dai. These rupees to him give.
16. Sai rupayyē tēũ kā ōrū lai au. Those rupees from him bring
17. Tēũ hātsē gidhī piṭĕō rōshī gidhī kōshō. Having beaten him well bind him with ropes.
18. Kũē kā pāṇī gāṛau. Take out water from the well.
19. Mūkā āgdī (āgdē) hāṇḍau. Walk before me.
20. Kaurō tshōṭū tumẽ pā āndau lāgō aundau? Whose son behind you is walking?
21. Sau tumē kauā kā mōl laiō? From whom did you buy that?
22. Grāuē ēk bāṇiē kā. From a shopkeeper of the village.

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